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ニューカナディアン

日米加と欧州共同でエネルギー対策促進

THE NEW CANADIAN

XXXVII — 98 FRIDAY, DECEMBER 28, 1973 Holiday Issue SECTION ONE

o CANADA . . . Our Natives' Land"

ppreciating And Understanding The Potential Of Being Japanese Canadian

By A. B. HOTTA

"Life is as the weight of a fe- [cut off] compared to one's duty." — [cut off]nese Proverb.

Initially, there seemed some- [cut off]g ruthless and inhuman to [cut off] about this proverb — bring- [cut off] to mind images of inscru- [cut off] Kamikaze pilots plunging [cut off]lessly, robotlike to their [cut off]s (not true), or even star- [cut off]d lovers separated by a [cut off]ly feud. Probably because [cut off] media have usually portray- [cut off] this cultural value in hope- [cut off]y extreme and misleading [cut off]s, "duty" seemed a very sca- [cut off] kind of word. But if we are [cut off]pared to look at it in a more [cut off]ralized and realistic man- [cut off]r, we might see that it refers [cut off] responsibility — that respon- [cut off]ility anyone takes on in par- [cut off]ipating in the values of a par- [cut off]lar culture. Duty, along with [cut off]igation and respect have been [cut off]portant cultural values in Ja- [cut off]. But duty as responsibility is [cut off]ery meaningful concept in that [cut off] is more than living for yourself [cut off] or doing your own thing. [cut off] involves your real obligations [cut off] concern for others, not just [cut off]ing the part. Now, we might [cut off] whether this duty then re- [cut off]ricts us unduly in living our [cut off]. Well, not necessarily in [cut off]at duty suggests the discipline [cut off]t is required to build anyth- [cut off] worthwhile, and secondly it [cut off] to the commitment one [cut off] make to the moral life of [cut off]'s own culture; the respon- [cut off]ility one takes towards it.

The culture in which we now [cut off] ourselves enveloped, with [cut off] stress on the "individual" so [cut off]led, stresses egoism to the [cut off] that we can feel the pre- [cut off] of others infringes on our [cut off]. And, in this culture, this [cut off] often the case where selfi- [cut off] is common. Still, we [cut off]ld get away from the no- [cut off] that being happy must ne- [cut off]rily involve our own indi- [cut off] self alone. For example, [cut off] parents can be happy with [cut off] for you. Hopefully, we can [cut off] happy for others in our co- [cut off]ity, as ourselves. This does [cut off] mean that we cease to be cri- [cut off] of certain elements of the [cut off]unity or of our own faults. [cut off] isn't mindless or witless. [cut off] at the same time, in our [cut off]ical look at the community, [cut off] have to ask to what extent [cut off] faults came about because [cut off] being Japanese in this society. [cut off] instance, it's the difference [cut off]een criticizing someone's [cut off] as opposed to criticizing [cut off]e in the community who [cut off] off on other Japanese. In

in one's culture, there is the obligation to do something about it. So, for example, as many Euro-Americans might attempt to excuse or deny their exploitative history world-wide, more honest (and rare) white men like, perhaps, Jean Paul Sartre will at least acknowledge the wrongs of Euro-American culture:

"...we in Europe... Let us look at ourselves, if we can bear to, and see what is becoming of us. First we must face that unexpected revelation, the strip tease of our humanism... It was nothing but an ideology of lies, a perfect justification for pillage; it's honeyed words, its affectation of sensibility were only alibis for our aggressions.

"... you know well enough that we are exploiters... With us, to be a man is to be an accomplice of colonialism, since all of us without exception have profited by colonial exploitation." (From preface to Fanon's "Wretched of the Earth").

However...

But Sartre, notwithstanding, we live in a Euro-American society seemingly bent on forgetting its history, and acting rather irresponsibly. Coming down to reality here seems to take several forms: (1) acknowledge some "injustices" in the past but excuse or minimize them (2) acknowledge wrong but not take any responsibility as a beneficiary or seek a solution or (3) deny any wrongs exist — using other countries as an excuse. Another technique has been to say that the present generation of white youth is somehow different from the generation and culture from which it sprang. Certainly it is. It's younger. Youth culture according to the publicists had its "own" lifestyle in which people could "love everybody", (but nothing in particular), talk about "Eastern Religions", universal values, and yet not be too concerned for its parents and their own history — in fact, try to abandon both. Now that is a cop-out of no mean proportions. A culture that encourages that sort of purposeful forgetfulness and irresponsibility is not only "doomed to repeat the mistakes of its predecessors" but is bankrupt morally and headed for well-deserved disaster. "Duty" we can see, is really a very important value — so much so in traditional Japan that it dwarfed life itself.

Is there anything like universalism with respect to values? Different cultures have their own particular routes in arriving at ideas that might be called "universal". As sansei writer, Ron Tanaka says, "To reach universality, we must go very deeply into the particular for meaning." In creating for ourselves, locally so to speak, we can bring beauty to the universal world, in doing and being that which is particularly Japanese Canadian. Although values we deem good for ourselves might be good for all people, we must remember they arise from our own needs, concerns and context. So should particular values serve all other cultures (their creators).

Culture & History

We can observe that traditional Japanese culture had duty as an important value — and that the value of duty can have universal application. People everywhere are distinguished by bonds of common belief, values, history and traditions which draw them communally together within their cultures. Through reverence for tradition, they keep in touch with their history. This is important, because in understanding their history, they better come to understand themselves. There is a real sense of having meaningful roots, direction and purpose — reference points for development. People in Japan, for example, can draw from their own history, instances of loyalty, courage and morality; examples for them, in their own image. They see their history around them all the time, and therefore, what has made them the people they are.

"O Canada... Our Natives' Land

It has been argued that we're all just "Canadians" (unhyphenated) more or less. Only in times of fear and insecurity have we subscribed to this argument. Cultures, like personalities, don't exist in a vacuum but have specific social and political influences. I mean, I know of no "discreet diplomatic inquiries" made to the Native Peoples about their immigration policies before the great white mother across the sea took over. Let's not fool ourselves. "Canada" came about over the dead bodies of its Native People, through treachery, broken treaties, and greed of European colonialists. We ourselves weren't brought in for the most altruistic of reasons. Mainly they wanted cheap labour but not a challenge to white power. No we may have chosen to come here for a variety of reasons, it's true. But first, they had the power to open the tap and then to close it (which they did in 1923). "They" ain't the Native People, by the way. In spite of this, how shall we say, rather inauspicious beginning, numbers of us assume that we can commit ourselves to the "values" of this society as well as its "direction" (sic) and in that way, be "Canadian". But still, that is not consistent with (1) our real history here and (2) the fact this culture was really invented in the image and interests of another people.

Ano ne...

This brings to mind an "evacuation" (translation: "kick'em out now we got the chance") in our own history. It happened as it did because we weren't strong enough in the currency Euro-America understands best — power. We weren't strong enough to resist an immoral, greedy, opportunistic power. It's almost like the case of the Native although their chances, negligible as they are, are better than ours were.

It could be said that it is not practical or expedient to talk about the morality of the North American way of life. Yet we should want answers and some sense out of this wasteland. The culture of this society is not at all well. This underlines the necessity of our understanding our own Japanese Canadian history, tradition and culture. From this, we can derive our own direction, purpose and future.

Japan Culture

Any culture is unique to the needs of a people, and progresses through the creativity of a people. We do have our own culture or understandings as people born here, and as far as Japan culture and its carryovers here is concerned, we need, I think, to re-focus on the social meaning rather than the imitation of (if this is to have any lasting meaning for us).

Taking odori only for an example (and this is not a comment on any particular schools since I'm not really familiar with them), it must be more than costume, or a series of graceful movements with no meaning beyond the fact they came from Japan. People who look like us must have invented them. Why? What were they meant to convey? Where did they come from in Japan? What sort of people

Shin-nen Omedeto!

From The Staff Of

THE NEW CANADIAN

Friday, December 28, 1973

Japanese Flick Director Kobayashi At York U. Jan. 12

TORONTO. — York University will host internationally acclaimed filmmaker and director, Masaki Kobayashi, at a special exhibition of Japanese arts sponsored by the Faculty of Fine Arts from January 12, at York's Keele Street campus.

Mr. Kobayashi will be making his first visit to North America to participate in JAPAN WEEK events which include a screening of his 1962 film, HARAKIRI, a zazen mediation session, an evening of Kabuki theatre and dance, a symposium on "Tradition and Modernity in Japan", and lectures on Zen painting and the philosophy of Zen Buddhism.

One of Japan's greatest postwar film-makers, Masaki Kobayashi's achievements include KWAIDAN (1964), BLACK RIVER (1957), NO GREATER LOVE (1959), ROAD TO ETERNITY (1959), REBELLION (1967), THE INHERITANCE (1962) and AT THE RISK OF MY LIFE (1970).

His appearance was arranged by a York social science professor, Toyomasa Fuse, who will also act as Mr. Kobayashi's interpreter during JAPAN WEEK.

Other distinguished guests include Jan Fontein, curator of Asiatic Art at the Boston Museum of Fine Arts, and Philip Kapleau author of The Three Pillars of Zen and director of the Zen Meditation Centre in Rochester.

The Kabuki theatre and dance event — a lecture-performance designed to edify as well as entertain — will feature Leonard Pronko, one of the few Westerners to receive direct training in Kabuki theatre in Japan, and Shozo Sato, director of the Kabuki troupe at the Krannert Centre for the Performing Arts in Urbana, Illinois. The performance will take place in Burton Auditorium.

Symposium leaders are Frank Huff, an authority on Japanese Noh theatre, presently teaching at Jochi University in Tokyo, and Kazuko Tsurumi one of Japan's foremost sociologists. Currently a visiting professor at the University of Toronto, Tsurumi's specialty is the social structure of Japan.

The JAPAN WEEK program is supportive of a special exhibit at AGYU (Art Gallery of York University) entitled "Nanga and Zenga — Japanese Paintings in the Finlayson Collection", to be shown January 8 to January 31. Twenty-three beautiful and rare hanging scrolls will be on display.

In the words of Hsio-Yen Shih of the Royal Ontario Museum, "The inter-action between Chinese and Japanese painting traditions, and indeed between China and Japan in General, is endlessly fascinating to any person interested in cross-cultural fertilization The Finlayson Collection demonstrates how such an interest can lead to positive gains, both for the individual collector and for the collective culture of Canada as a nation."

JAPAN WEEK follows a successful exhibition on the life and art of India, which was also sponsored by York's Fine Arts Faculty earlier this month.

The will be no charge for admission to any of the events.

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Season's Greetings

"YAKITORI HOUSE"

OTTAWA

J. C. Potential

Cont. From P. 1

ents came predominantly from the working people who invented those odori. What kind of people were they? Unanswered questions about our cultural background are endless. Out of all this, what sort of people did the Nisei become and how did it come about in this society? Finally, what kind of people are we now — as sanseis?

Redirecting

We should be developing values which are appropriate to coping with the realities of our lives here as Japanese Canadians (which emphasize its meaning). At the same time, where applicable, we can apply or interpret values and concepts with Japan as a source.

"Ten" might be an example of this. Roughly translated from Nihongo, it means something like Heaven, though not in the Christian sense. Heaven or Divinity was embodied by an Emperor who was a religious figure. He was seen as fair, of no particular class, and reflecting the best interests of the Japanese people.

"Ten" represented the basis of the highest, most exalted cultural values — the basis of legitimacy and justice. We could also interpret it to represent the best that was in the Japanese people, their behaviour and ideals.

The reason for this little digression on "Ten" is this: we are at a crossroads in terms of redefining and redirecting ourselves and making really serious decisions about our lives. We know that in our struggle of just being here, we have overtly faced an immoral, predatory power. We also see other colourful people like the Native People fighting a culture on its way to advanced decay. Yet in all this, we have yet to regain or establish our bearings and set a course that will help us survive this society. To do this we should draw on our own resources, for no others can really act ti liberate us but ourselves. We also need to see that what we do happens in an international context.

A favourite saying of the 14th century Japanese patriot, Kusunoki Masashige seems prophetic here:

"Injustice cannot conquer Principle,

Principle cannot conquer Law,

Law cannot conquer Power,

Power cannot conquer Heaven."

If we understood ourselves as Japanese Canadians — this syllogistic thought would be more than high sounding — it would be alive in our own knowledge and empathy, and in our own

The New Canadian

Second class mail registration number 0366
A member of Ethnic Press Association of Ontario
PUBLISHED ON EVERY TUESDAY & FRIDAY

1970-1971

T. UMEZUKI Publisher
K. C. TSUMURA English Editor
KEN MORI Japanese Editor

Subscription: $11.00 a Year, $7.00 for 6 Months

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The New Canadian 1974 First New Year Baby Contest

Who'll be the first bundle of joy of Japanese Canadian parent age to enter this world of ours in 1974? For the 21st consecutive year The New Canadian will honour the first baby of the New Year

Readers are asked to notify us of any early births in the new year as soon as posible so that we might determine the winner by January 12th, 1974. Parents, grandparents, uncles, aunts, sisters brothers, or other members of the family are welcome to submit entries. We ask that all entries be made on the accompanied form Please include full information. PLEASE PRINT!

Only rules governing this contest are that one or both of the parents be of Japanese ancestry, and that the birth take place in Canada.

Baby's Full Name ....

Parent's Name ....

Address ....

City, Town or Village ....

Province ....

Hospital .... **Sex** ....

Time, in hours and minutes ....

Doctor or nurse's signature or verification ....

Ontario Welcome House Now Open

TORONTO. — The Ontario Welcome House at 8 York St. is now open on Monday to Friday from 9 a.m. to 10 p.m. and on Saturday from 10 a.m. to 5 p.m.

Assistance will be given with regard to Health Insurance, accommodation, employment and any other problems that face newcomers to the Province.

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The Ontario Citizenship Branch's pilot classes in English and Orientation will be given at the House. There is a lounge and recreation room for your convenience.

Ontario Welcome House is a Government of Ontario project operated by the Ministry of Community and Social Services in co-operation with:

Canada Manpower & Immigration (Federal Government), International Institute of Metropolitan Toronto, The Toronto Interfaith Immigration Committee, The Seventh Day Adventists.

Other government and private agencies also contribute assistance.

To get to the Welcome House, get on the Bay bus Number (YORK STREET) going South. Ask the driver to let you off at York and Harbour Streets. If you take the subway, get off at Union Station and transfer to the Bay Bus (YORK) at the corner of Bay and Front streets or walk from Union Station west to York and walk South.

For further information, please call the House at 965-3121.

To All Our Friends In Canada
WARMEST SEASON'S GREETINGS

Interpreted From Winter

By PAT MUCCI

Dawn is breaking through the clouds,
Deep red and slashed with blue.
The pines are shivering in the breeze.
And all around the snow-bound hills,
The signs of sleds that pushed and
Strained through early blizzards
Lead the way and tell the tales
Of someone who was caught in haste.

While branches in the shadowed forest
Hold a treasure sparkling light,
And trees bend forth their heads
To feel the force of nature's touch.
Parts of wooded fences have shaved
The early fall
With razors in the crisp cool air
Which sighs unto the morn
Through apertures in piled rocks
And coves of nature's myths.

In contrast to the pattern of the
Blanket cover all
The cardinal, so majestic, so
Enchants this naked frill —
To see the moments, left by those
In scrounging for a tasty bit
Then disappears from view
Unto the branches of the woods;
As nature's eye has opened now.
And rays of optimism shine upon
The crispness of the morn.

Chipped blemishes along the snow-bound trail
Lead far unto the hurl
Of clouds up in the sky.
Behind, the peaks of nature's prompt intent,
In sudden fate, have toppled small
Her boasts
To see a king so tall
Fall into stacks.

Yet now as though a tear had
Felt the mood built from this scene,
The sound of sleigh bells search the land
And dreams become more real,
To see far in the distance, where
The sun has layed her hand,
A team of four pass o'er the hill
And slowly trudge their way
Into the scene left in the tracks
Of Evening's yesterday.

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Boyhood Christmases In The Country With The "Transient Of Nature"

By PAT MUCCI

Around this time of the year I can't help reminiscing about the Christmases I spent in the country as a boy.

My family wasn't rich, as a matter of fact we even spent a little time on welfare. I guess that's how I learned to appreciate the little things, remembering those days when those little things could put a sparkle in my eyes and a tear on my mother's cheek.

At that age it was hard for me to realize what we were really going through. I can still see my brother and I getting out of bed about five-thirty in the morning and heading down to the woods, knee-high in snow, with the wind furiously biting at our faces, to cut a tree up for firewood. When we saw the occational Jack rabbit we always wished we had taken the 22 instead of the axe.

The kitchen was usually pretty warm about seven-thirty, just after breakfast, at which time we started out for that two mile walk along the old country road to school. Sometimes we didn't even have a lunch to take.

Around Christmas one year I can still remember the talk within the family about not having anything special for Christ's Birthday. At that time I sincerely believed that Santa Claus only knew the other people. Well it so happened that on the day before Christmas day the regular mail truck also left beside our mail box a bushel basket. We all used to get a thrill out of peeking through the blinds to see when the mail truck was coming, and if he was slowing down, but this time when he pulled away, my mother was saying, "well, go get it boys".

PAT MUCCI

We jumped into our boots, with our half-breed dog, Duke, pulling at what pant was hanging out as we headed across the road to the bushel basket. Yes, it was full of food.

There was butter, eggs, bread, candies, cake and all sorts of diffecent surprises. As we fumbled, pulling everything out and spreading it on the table, we found what I now know my mother was looking for most, a big chicken.

Well, that was only one Christmas. Today I look back, and I smile. It's funny but sometimes I wish, even though it was hard going, I could do it all over again.

To smell the firewood burning in the fireplaces from the houses around as we tobogganed down what we called "Killer's Hill" with our home-made toboggan.

Taking a whole day of trudging through the snowy fields to choose what had to be the perfect Christmas tree. Taking it seriously but having a great time doing it.

Understanding nature a little bit more; the little sparrows that waited faitfully for my mother to throw those old crusts of bread out in the morning.

That haunting, howling noise that seemed to come mostly when the moon shone brightly through my window and danced in my eyes.

The destinations I found from the trains passing in the mid of night.

The little chubby mouse I watched from my window some mornings as he peeked his head out of a hole in the snow, near a corner of the house.

A million other things are clutched within my heart from those days. A passion that is more a part of me than myself.

The city is my life now and the winters attached to the spirit of Christmas have inhabited in me, not necessarily what is desired most, but what has to be.

Now, there is a great deal around at Christmas time — as a matter of fact I think there is always too much. The necessities have been taken over by what I consider to be luxuries. Even though I could get along without them they can't seem to get along without me.

I guess, that is why through these winter months and especi-

A Winter Flaw

By PAT MUCCI

The snow that falls soon turns to rain, it beads upon my window pane;
The night is dark the air is still, they trickle down upon the sill.
I watch them form in little pools, they run out to the side,
And twist and turn, so fast they move, then down the wall they slide.

The moon so gently touches with its charm upon their heads
And gives them all a little crown, their playfulness it weds.
A million stars shine in the sky, yet where are there some more;
They twinkle on my window pane, they play, then down they soar.

I watch them on the ground below, a circle they have made;
The moon is peeking curiously to see where they have laid.
They crawl and creep and last they're still, a heart is born to cause,
A little touch from nature's hand to patch up winter flaws.
The north wind wakens with a howl that bites amongst the trees;
The moon in all its radiance holds tight on all it sees.
The little rain drops stop their play and grip their present state;
And where they have joined forces old man winter makes them wait.
Each night I watch the snowflakes fall and cluster all around.
They cover all the little drops, not one can there be found.
They master all the land and trees and on the roof-tops too;
Each night they catch me watching them, there's nothing I can do.

The nights that pass rage with a might, they seem to never end.
I stare unto a frozen world whose heart no one can bend.
Some traces in the snow below are covered with each turn;
An evidence the creatures know, no one will ever learn.

Some hope lies buried in a dream that soon becomes more real;
One morning came a Robin's chirp and nature bowed to feel
A little warmth within a breeze that trickled through the pines
And touched upon my window sill with little puffs and whines.

The snow that falls soon turns to rain, it beads upon my window pane;
The night is dark the air is still, they trickle down upon the sill
I watch them form in little pools, they run out to the side,
And twist and turn, so fast they move, then down the wall they slide.

Season's Greetings

KINO'S MARKET

CHIMES

By Terry Watada

As I listen
The warm Sunday wind
Grasps the calm furin
And excites it into a mad dance

The wind plays for me
A moon song
On its sad sad flute
But the fool furin
Just dances merrily
Trying to please and delight
A frenzied singing or
A soothing tinkling
The chime just flows with
The wind
Ka ze no ta me ni na ru
As I listen
The service chime
Fills me till I can feel
The vibrations reverberating
It is a deep mellow and austere
Summoning that brings me into myself
The wind cannot rule here
For this chime will
Not bend
Wa ta ku shi no ta me ni na ru

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Where Has All The Trust Gone?

By E.S. YOSHIDA

Just this morning my 7-year-old son had a "bright" solution to the Watergate-energy-crisis these issues being confused in his mind. He felt that if all the oil in all the ducks around the world could be collected together, then there would be no energy crisis. Whether this Alice-in-Wonderland formula is realistic or not is beside the point. The significance of his remark is that Watergate has become a household word. Watergate and all its ramifications-political espionage, kickbacks, bribery, credibility gap and above all the absence of trust in North American society are symbolic of the pathology permeating our times.

Yet trust is so basic to the survival of community and essential for the guarantee of human happiness. It is the oil which runs the wheels of business and industry. Grant it that our lawyer friends advise indentures and vouchers, and that Better Business Bureau and "better" government re-assure us with consumer protection legislations, and Bad Boys' (retail appliance outlet) provide written warranties in their bill of sale — and we could have more of these safeguards — we would still find that business would grind to a halt without trust. Can one imagine a society where every cheque has to be certified, where a physician's competence is checked with the Medical Association, where each merchandise purchased is examined by a degreed analyst or a metallurgist? Yes, we feel sympathetic to those victims of Atlantic Acceptance Corp. or the I.O.S. "rip-offs", but does that mean we buy our bar of gold and bury it in the hills?

Trust is also essential in social relationships. In order for us to be secure and comfortable we must have confidence in the social order. But when our homes and apartments become no longer safe (New York), when muggings and murders become the order of the day (Detroit registers an average of 2 murders daily), when elderly people are photographed and electronically spied upon (Philadelphia) for opposing the Administration's (U.S.) policies, then trust becomes a rare commodity in our society. Can we then condemn the vigilantes? Who knows if a day when the have's will have to fight off the have-not's and the so-called developed countries will have to stave off the underdeveloped nations will not be far away! At least the food experts have this opinion.

Jesus once reminded his disciples: "But as the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37) Then what was it like in the days of Noah? Genesis 6:11 provides the clue: "The earth also was corrupt

Trust is similarly the foundation and keystone of our marital and family relationships. Traditionally the family has been regarded as such a basic and fundamental unit of society that it has enacted several laws to protect its integrity and continuity. In Ontario, we have had such statutues as the Marriage Act, the Infants Act, The Family Courts Act, The Deserted Wives & Childrens' Maintenance Act and few other legislations to ensure that families are not so easily broken and disrupted, and that the welfare and happiness of each member safeguuarded.

However, one periodical pointed out that since the promulgation of the new Divorce Act (1968), the marriage-divorce ratio in Torotno has been running at 2:1, or 50 percent. And if family counselling cases are any indication of the serious threat to the modern family, then it should be noted that Metro Toronto Family Court took in over 7000 cases in 1970 alone for family counselling — not to mention the fifty or more other Family Courts within the province. Then the state of California has had a marriage-divorce ratio of 2:1 for some time. Even the national average (U.S.) runs at approximately 1:3½. All this — though it may seem simplistic — points to one important deficiency in our marriages: the dearth of trust. To be sure, there are other etiological factors, but trust, or the lack of it, must be considered one of the underlying causes.

Finally, trust lies at the heart of the Divine-human relationship. When God sent forth his only Son as Immanuel (God with us), He believed in humanity. He trusted that people would respond to his love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him (Jesus) would not perish, but have everlasting life." (John 3:16) He felt that some among the human race would open their hearts' doors. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." (Revelation 3:20) He had faith that his people — like the shepherds of old — would accept his Son as their Saviour. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11).

This is what Christmas is all about. It is not more than extending that essential faculty of trust required in all of life's relationships to the Divine-human relationship and saying: "Dear God, I thank you for loving me and sending your Son for my sin and guilt. I now trust you to forgive my wrong and make me your child."

A Valuable Tool For Doctors. . .

The Suggestive Art Of Hypnosi

By TIM MILLIGAN

Hypnosis, or suggestive therapy, has been known for many years under may names. In numerous cases it may have been associated with incantations, the laying of hands or with noxious substances. The modern era of hypnosis seems to date from 1773 and the time of Mesmer.

Today, the American Society of Clinical Hypnosis trains people in this suggestive art. The requirements for membership includes training and experience in clinical hypnosis and a doctoral degree in psychology, medicine or dentistry.

There are some theories on hypnosis, but none satisfy the criteria of good scientific theory. Let it suffice then to describe hypnosis as a state in which the subject is much more susceptible than normal. In effect, the subject accepts suggestions less critically and more whole-heartedly.

Perhaps it would be good to clear up some of the misconceptions of hypnosis.

First, the subject does not lose consciousness. But rather, the subject has an increased awarness, probably focusing on the suggestive words of the hypnotist.

Secondly, there is no weakening of the will of the subject. If the subject is told to do something that is against his ideas, or morals, he will not do so.

Thirdly, the subject does not require a weak mind. On the contrary, hypnosis requires a degree of concentration and often those strong willed subjects are excellent. It has been stated that almost everyone can be hypnotized to some degree with the exception of schizophrenics, children under three, and mentally deficient people. One can relate from this that you require the mental ability to concentrate to be hypnotized.

Fourthly, during hypnosis the subject does not give away any secrets which he does not wish to.

Finally the inability to dehypnotize. Since hypnosis is a natural state, the patient himself can bring himself out of trance at will.

There are dangers involved with hypnosis. Merely going into a trance can harm no one, as it is a natural state. I'm sure we have all been involved in something when someone comes up and asks us a question. Yet the question goes unnoticed. Where the danger lies however, is the inept therapist which may give suggestions which cause discomfort to the patient. Furthermore experiments must be done on anti-self, anti-social behavior.

There are three recognized levels of hypnosis. For instance, a person in a light trance may have eye closure, relaxation and an ability to perform simple post hypnotic suggestions. In medium trance there may be obtained loss of feeling in the hand, some amnesia, and rigidity of muscles known as catalepsy. In deep trance there may be the ability to open the eyes during the process without affecting the trance. The subject may also see things which are not there or not see things which are present. (Known as negative hallucination.)

In medicine, hypnosis is a valuable tool. This process may be utilized in the control of obesity, smoking, bed wetting, obstretrics, insomnia, removal of warts, and so on. In dentistry, it is most useful in allaying the fears of the apprehensive individual. As well, it may be utilized in the reduction of a gaging problem, and for the comfort of salivation and hemorrgage. It is obvious then that in competent hands, hypnosis is an exc[...] adjunct to the knowledge of [...] dentist, doctor, or psycholo[...]

In the near future, hyp[...] may be utilized in the resol[...] of occupational conflicts. M[...] age counselling may use this [...]thod to aid their success. A[...] dividual under self-hypnosis [...] increase the efficiency of [...] study by increased concentra[...] Or perhaps, hypnosis may [...] some use in the field of c[...]nology. Who knows, the gat[...] open and as with all th[...] there comes a change with e[...]tened, educated people. In [...] future hypnosis may be f[...] less, as the knowledge of t[...] creases.

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..istory Of The Japanese Canadians?

.. Editor:

..e news item that $12,450 .. been granted to the National ..A for completing the Histo-.. the Japanese Canadians as ..ted in your columns (Dec. ..provides we hope, the incenti.. and the catalyst needed to ..plete this long overdue pro..

..e publicity regarding this ..important project has been .. lacking in your columns. .. instance, can you tell us .. has become of Mr. Ken A.. and all the material he ..ered in his attempt to write .. history? Meanwhile, the hi..y of the American Japane.. has been recorded as well as .. Hosokawa's, The Quiet Ame..ns is available to the public. .. Canada, we have had A Child .. Prison Camp and Strength .. the Bridge, all dealing with .. facet of the evacuation. .. where is our history?

..bout a year ago, a south Al..ta pioneer passed away. This man had driven Mr. Adachi around southern Alberta when the latter was in this part of the country documenting data for the history. He had done much to encourage the writing of the history. To his dying day he wondered when the history was going to be published. Many other pioneers are dying and passing from the scene each year in all parts of Canada.

Once again it is our sincere hope that this grant will spur the powers that be to do everything in its power to see that the project is completed.

Sincerely,
Thomas T. Mitsunaga
1014 12 Street South,
Lethbridge, Alberta
December 12, 1973

Ed's Note: Re: History of Japanese Canadians. Anything and everything we have received on the history we have published. You know as much as us. Perhaps with more letters like yours we'll hear more about it.

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JCCA Media Productions Bridge To Japan Taped

TORONTO. — The J.C.C.A. Media production's initial production, "Nihon e no Kakehashi" — (Bridge to Japan), taped at METRO color cable T.V. studios on August 11th had its preview showing on November 20, 21st on channel METRO 10. With impetus added to this creative work by a possible granting, J.C.C.A. Media Productions will be taping more future programs based on a demonstration of Suki-yaki, Japanese art of serving and table etiquette and the martial arts of Japan and the philosophy that disciplines these arts, in the immediate planning stages, while future programs yet on the drawing board will be based on Kimono fashions, religion, Japanese music, Japanese leisure games, Ikebana, Japanese crafts, Japanese Canadian history and pre-war photo collections, etc. even interviews with interesting visitors to Metro.

We are trying to make our programming as varied as possible and other cable stations will be showing our programming. Program timetables will be provided at a later date. We also hope to include Niseis, Sanseis and Isseis, both senior and young in our programming efforts with, for the present time, a small accent on dramatics in our "Let's Speak Japanese" language series. Our objective is to reflect the activities of the J.C. communities in Metro, as well as across Canada, if possible. We will welcome any material assistance from interested J.C. communities in their areas, in the way of interesting activities, pictures of activites and news. We hope our programming can be seen in other Canadian J.C. communities across Canada.

We are looking for all ages of Isseis, Niseis, Sanseis to help us with this creative work upon which we have embarked. We need community co-operation in programming, production, and administration areas. We also need talented people in all forms of the live arts. Interested persons or parties will please contact the following for any assistance they can render:

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Mrs. M. Asazuma 752-3089 (after 5:30 P.m.)

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CP

The Japanese As "Gaijin"

By Grayce Yamamoto

Anyone who has spent at least a day in Ja- ...an among Japanese people understands the mea- ...ing and implications which underlie the word ...gaijin"; This is the term aplied by an insular pe- ...ple to anyone whose origin lies outside the Ja- ...nese islands, physicially and mentally; litera- ...y, it means "outside person". Taxi drivers will, ...ith a smirk, say "gaijin-san"; the more enlighte- ...d person may say "gaikoku-jin". Because a Ja- ...nese is rarely able to distinguish a Britisher ...om an American, Israeli from an Austrian, to ...er eyes and ears, all are, if not American (the ...ndiest and most commonly used catch all) then, ...y come under the classification of "gaijin".

This is not to say that being a gaijin in Ja- ...an today carries a stigma or automatically puts ...ne into the lower strata of a very status-con- ...cious people (as it did in former times when all ...foreigners were regarded as 'keto-jin' — hairy fo- ...eigners or barbarian, and were considered even ...lower than the "inaka-mono" (country hick). To ...e contrary, up until recently, the foreigner has ...een, in a superficial sense, a sort of celebrity in ...apan, bound to attract attention and draw stares ...herever he goes. If 'he' happens to be a 'she' ...nd has blond hair, blue eyes, regular features, ...en she will be regarded with as much awe and ...nd admiration as if she were a movie star. This ...everence for things foreign be it a person, inve- ...tion, or a fashion, is said to be a peculiar chara- ...cteristic of the Japanese arising out of the many ...enturies of closed-door isolation. An admirable ...characteristic, provided it were practised with a ...ore discerning eye to quality and common sense ...s in all other aspects of a life and culture which ...as borrowed much from outside.

Rather, the Japanese tend to buy up any- ...ing marked "foreign" and just naturally assume ...it is good, much in the same way that the West ...ssociated Japanese products with inferior wor- ...kmanship. It brings to mind a girl I knew in To- ...kyo, a fellow judoka, who was a huge, beefy New ...York-born Jewish girl — tall, loud-mouthed and an ...absolute dog, by all standards, I supposed. But ...mong the Japanese, she was something of a sen- ...ation, and she always had a couple of Japa ...se boys and men with her, wherever she went ...oking somewhat like a female Taiho flanked ...y his back scrubbers. Japan is a veritable pa- ...dise, a real ego trip for those (foreigners) who ...n't make the scene at home. Be it male or ...emale, the Japanese populace will provide those ...ious gapes and looks of admiration that will ...ansform a Willy Washout to Willy, Big Man on ...mpus. A female can expect, and receive all ...e stares and attention she never got at home, ...ot to mention all those more practical tokens ...f admiration, namely gifts and souvenirs, which ...e average Japanese will offer to practically any- ...dy. I recall once showing a friend of mine ar- ...nd Tokyo when his ship was docked in Yoko- ...

her ever since the day a farmer on a bicycle pedalled by and smacked her on the bottom with his hand, yelling "sugoi!" before she had a chance to retaliate.

Well, that's the view from the outside looking in. What happens to this easily impressed Japanese when he decides to step out of his small pond and venture into the Great White World beyond? Not until the past five years had they created much of a stir, but this summer past has seen so many Japanese abroad, especially in Europe, that even talk of "Yellow Peril" has been revived. Incidentally, this term Yellow Peril" was first coined by Kaiser Wilhelm, but in reference to a possible Chinese invasion of Europe. Time and Newsweek did feature pieces on the 'hordes of Japs', with emphasis placed mostly on the spending power of the Japanese tourists and the economic progress of Japanese companies situated in Europe.

Whereas in the past, the typical Japanese tourist could be stereotyped as the bespectacled gold-toothed midget burdened by cameras and language dictionaries, dressed very 'appropriately' in a dark business suit wherever he goes, whatever the occasion, trying his best to do as the Romans do; today's tourist is the Japanese-as-he-is-at-home, proud of his country almost to the point of arrogance, dressed in the latest Hawaian fashions, and trying his best not to be overwhelmed by the white skins and accents of these "gaijin" he encounters wherever he turns. Today's tourists are no longer limited to businessmen; They are a group of archaeology students from a Tokyo university, or a flower design school offering a bargain tour of the growing centres of Europe, a group of housewieves touring Dutch cheese markets; or the export department of a small radio parts manufacturing company; the list is endless, but the motivating word remains the same. "GROUP". For the average Japanese on a trip abroad often becomes psychologically insecure and complex-ridden in the presence of white folks, without the succor and mental (not to mention physical) comfort which his group affords him at home. Without this crutch, travel in foreign countries would be an indeed lonesome and tortuous ordeal, for he is not socially oriented and would find that small talk, which seems to come so easily to Americans, for example, almost impossible to initiate among strangers whose social status he is in complete ignorance of. For this same crutch which supports him so unfailingly on home grounds, is the principle upon which his great country was built up, from a war-ravaged industrially backward country to become in 50 years, a world power to be reckoned with economically and in the future, politically. There is even an old proverb (and Japanese still take proverbs seriously) to the effect that the nail which sticks out will soon be hammered down. In schools, clubs, offices, board rooms and in the government itself, the motivating theme is the Group comes first, and the individual must submerge himself for the good of the Group. Little surprise then, that travel should be done in groups, another extension of a well-ordered regimented life and culture.

As early as March, in London, I came upon platoons of Japanese tourists, who could have been anything from the local fish mongers union to the Finance section of Hitachi, trudging along the sidewalk in 5's and sixes, forever keeping in sight the Leader and the Flag, for without this reassuring sight, he would be totally lost and forced to perhaps, approach and/or worse, try his English on these indomitable Britishers. In any of Europe's larger cities, one can see these groups milling about the middle-classed hotel lobbies, spilling outside onto the sidewalks, scrambling en masse into souvenir shops, and restaurants shouting and giggling and in general, causing a commotion which he would never dare to do were he alone or with a friend or two. Not that they are unwelcome. To the contrary, what Hong Kong merchants and business men have known and used to their advantage for years, European shopkeepers are learning now, and fast: that the Japanese tourist must be, without reservation, the world's most welcome shopper, and for many reasons: First, he comes with a fat wallet and buys, buys, buys, 6 pairs of leather gloves, 4 bottles of French perfume; British woollens; anything with a name and a high price tag. Never mind that he'll probably end up paying duty back at Haneda, or that he doesn't need them — he can be easily persuaded or embarassed into buying; Second, he will rarely return to the shop after discovering that he has purchased damaged goods; almost never will he return to complain that he has been cheated and demand his money refunded. He is the ideal customer because of the great gap between the Japanese way of thinking and behaving and the Western method of reasoning which governs action: Whereas the Western tourist, upon discovering that he has been cheated will feel outraged and angrily return for a confrontation, the Japanese will rationalize that the fault was his, and place the blame on his own carelessness and stupidity. To demand redress would be to lose further face and he would sooner put the incident out of his mind. He probably will not even mention it to

THE NEW CANADIAN

Friday, Dec. 28, 1973

"Gaijin" . . .

In shop-windows all over the Continent can be seen signs written in Japanese of welcome and invitation. In London, I was asked by a friend if I would write up a nice 'Japanesy' sign for him to hang in the window of his shop. I agreed and later went around to have a look at my handiwork, and was startled to see it hanging in a dimly-lit sex shop in Soho. And then, there are the other shops with their own Japanese speaking touts — Paris perfume shops, London tailors, Amsterdam diamond factories, where special Japanese sales people work on commissions and have contacts with tour group companies and their hotels, taking groups of tourists from hotel to shop, supervising their "bargain" purchases and then returning them to the hotel; thus keeping a goodly portion of all that Japanese yen 'in the

Cont. from P. 1

family,' so to speak.

Aside from the financial impact which the Japanese makes abroad, what of the social and cultural? What sort of image is he promoting for the rest of his country? One often hears the term 'Ugly Japanese' but mostly this is thought to be in reference to their economic expansion in Asia and Western Europe, just as the 'Ugly American' prevailed a decade ago. In my opinion this might just as well serve to cover the impact in general of the average Japanese tourist (mainly male) on a foreign jaunt, and this is unfortunate for in the main, they are entirely unconscious of it and therefore, it is undeliberate and unwitting. For the Japanese are a people whose upbringing has instilled an inflexible and to the Westerner, completely incomprehensible code of behaviour which governs almost every social but alas, not personal situation in life, as long as it occurs on his "home ground". Thus, when confronted with strangers in a strange milieu, and not knowing what is expected of him, the Japanese is at a complete loss. Wandering hotel corridors in white undershirt and pants, hawking on sidewalks, sucking their teeth, hissing, burping and slurping their way around the continent, they are mentally still back home at the old 'onsen'. For those unitiated, an 'onsen' is a Japanese hot springs where guests wander freely in their yukata — a loose fitting casual kimono worn to bed — and bare feet shod in wooden clogs. In spite of all efforts of the Japanese government to educate potential tourists on foreign customs and do's and don'ts, there has obviously been a great barrier and much resistance. Indeed, among my Japanese acquaintances, I can name many who have told me that it is impossible to eat without making noise; more over food tastes better if one can relax and 'eat without the fear of offending the ears and eyes of others. That remains a moot point. Although the habit is being discouraged nowadays I have often sat across from men dressed only in shorts and a singlet on hot summer evenings on the train; Even old women would board the subway, dressed in nothing but a cotton slip: totally practical to the Asian mind but distasteful to the forever sex-conscious mind of the Westerner. If the Japanese, on the whole, were a more articulate and extroverted type, perhaps their personal habits and customs would not attract so much attention. But the fact that they are judged mostly by their actions and not by their words, only serves to emphasize their, — by Western standards — insensitive and odd behaviour, in particular, the tendency to always smile and giggle at seemingly inappropriate moments. Most Westerners are unaware that the Japanese

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"Gaijin" . . .

..., to avoid a scene and possible loss of face; yet, to the knowledgable, it is a constant source of irritation and confusion, if not downright fury. Imagine the thoughts running through the mind of the hotel concierge as he listens to his Japanese guest explain, with smiles and interspersed giggles, that he must cancel further reservations because his father has just died after being hit by a car in Tokyo. Little wonder the Japanese are misunderstood.

One hot summer morning in a German train station, while waiting for a train, I decided to have a drink in the cafeteria, and was struck by a "natsukashii" feeling as I spotted a young Japanese student a few customers ahead of me in the line. He was surrounded by one large suitcase, a medium size one, 2 canvas carry-alls and a shopping bag crammed with 'miyage'. All eyes were on him as he moved slowly up the line, carrying what he could and pushing the rest by foot ahead of him. Finally, with his tray loaded and the cashier having added up his bill, he decided to look for his wallet. Not in his pocket, nor his trousers, maybe the canvas bag, no, try the shopping bag. . . I could see his lips moving as he sucked his breath.. Are, hen da naaa... When the cashier pointed at some bills under his plate on the tray. A bead of sweat had started trickling down from under his sideburn, and simultaneously swiping at it and brushing hair out of his eyes, his grin grew into an absurd high-pitched giggle, bordering on hysteria, I thought, his eyes almost disappearing. Then accepting his change without counting it, he grinned his way towards the table in the corner. Then he remembered his baggage and he mouthed, Komatta naa! For this German station is always crowded with itinerant labourers, mainly Italians, Turks, and Greeks, who are milling about or lounging idly, seemingly potential thieves and pickpockets. But the boy made up his mind, dashed for the table, dumped his tray, and in two fast trips, had his bags under the table, on the seat beside him and under it. Meanwhile, a German couple had occupied the seats opposite him and started to eat. They nodded at him in typical cold German courtesy and he grinned back — at his tray. Without further ado, he hunched his head down to about 3 inches above the plate and started in. The German couple stoppedto watch in faint astonishment and I suspect, fascination, as his fork moved methodically from one plate to another in a rythmic shovelling in of food with apparent little or no chewing, accompanied by loud sucking noises and little burps as he swallowed. Sitting a few tables away, facing his back, even I could hear him and I had to smile (mentally) as I watched the expressions on the Germans' faces, of surprise turning to incredulity to annoyance to disgust to resignation and finally amusement. He seemed oblivious to everything as he finished his main courses, started on his two desserts and coffee. After a few preliminary slurps of the coffee, he relaxed and lifted his head, then with a toothpick gleaned from somewhere, he began to pick at his teeth, with those long sucking, hissing sounds that only the Japanese seem to be able to produce. By that time, the couple had left, after turning around a few times in their wake as if to say, Franz, did you ever! — these Japsi are something else!! (Japsi is the German slang equivalent of 'Jap' and is pronounced YOP-SAY). By this time, I was ready to leave myself, and catching a few reproachful stares, I left Kazuo Nipponjin to enjoy the rest of his meal, knowing that this would probably be the basis of a story for him to tell, too, when he got back home, about how those "henna gaijin" stared at him while he ate their horrible dry rice and other strange foods like raw bacon on bread, or sausage made from blood and on and on, not to mention having to endure the all-pervading and ever-present odor of B.O., which Germans seem to be as oblivious of as the Japanese are of bad breath in their own country. It assaults the olfactories wherever one travels in Europe where hot water is still expensive, in the summers especially in crowded (and uncrowded) trains, buses, and elevators. The Japanese proudly claim that the butyric acid in meat causes this unpleasant odor which emanates from all meat-eating whites, and blacks?

Japanese women tourists, on the other hand, seem to fare better in foreign lands than their male counterparts. I suppose this is true universally of women, but in the case of the Japanese woman, she is usually more reticent, better mannered and more sensitive to her surroundings, the result of centuries of male domination, I fear. Moreover, they have working for them in advance, this great myth of the Japanese woman as beautiful and serene, smiling, submissive, completely in obeisance to her Lord and Master of the Household. In spite of my efforts to shatter this Myth, I must admit that it is rather a boon to persons like myself, who, being Nisei, look Japanese but are not so easily overwhelmed by the White Presence and thus receive many courtesies, not to mention many lewd invitations.

It would seem then, that the burden of guilt for the detrimental image of the Japanese abroad, lies square on the shoulders of the Japanese man; and rightly so, for in their own milieu and among their peers, there is hardly a more arrogant, narrow-minded insufferable boor than the average Japanese salaried man; he spits, he talks loudly, he sits on trains with his legs spread wide apart as if he were a samurai awaiting the challenge to his manhood, while he reads the comic books; he throws down his whiskey as if it were water, until he turns red around the eyes and has to be carried home; he urinates in back alleys when sober, city sidewalks when drunk. It is my opinion, formed from my experiences of seven years in Japan and years of others' who are still there, that the Japanese male is a walking compendium of complexes which he carries wherever he goes, a potentially rich source — in both meanings of the word — for research and analysis for those psychologists, psychiatrists, and analysts who have yet to make substantial inroads into the workings of the Japanese male psyche. And so, his behaviour abroad is no puzzle to me; it is no more and no less than it is at home.

We Nisei who have spent our childhood and school years in Canada are accustomed to using the expression 'hakujin' when refering to White Anglo-Saxon Protestants. I use the expression WASP because I recall 'Zukabo' and 'Zukachan' for Doukhabours and others of Russian parentage, 'Kurombo' for Blacks, 'Itunko' for Italians, and so on. Why is it then that the Japanese, even while travelling in foreign countries, constantly re-

Cont. from P.2

fer to the natives of those various countries as "gaijin" while being a guest in that country? Is it that they invest in themselves the image and power of the Japanese islands and hence, anything outside that, is still foreign, or is it that old demon Nationalism, rearing its head and the term "gaijin" with all its connotations, is beneath the level of the concept that the Japanese have of themselves and hence, hesitate to apply it to themselves in relation to other peoples. It calls to mind a recent incident in which a friend of mine piloted one of the rescue planes from Paris to Tripoli, to pick up those Japanese passengers whose plane had been hijacked by the Arab guerrillas. While waiting for the runway to be cleared at Tripoli, he mingled with the passengers in the waiting rom and chanced to overhear the remark that one middle-aged Japanese lady was making to her companion, in Japanese, of course: Ara! Gaijin mo iru wa yo, anata! (Transl: Hey look, dear, there's even a foreigner here;) My friend, having lived in Japan for many years, understood the language and the workings of the Japanese mind,

Cont. On Page 4

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"Gaijin" . . .

Cont. from P. 3

but could not let this remark go unchallenged so he crossed the few steps to say, rather vehemently: "That's because I am the PILOT.!'"

As for myself, I have always felt that to be called a "gaijin" in Japan was not the most desired compliment but it expressed a certain attitude and state of mind. In association with my cousin, who was born and has lived in Tokyo all her life, in those instances when I failed to understand something, the why's and wherefore's of their behaviour, for example, she would say "Anata wa gaijin dakara wakarikko nai" (You're a foreigner so you can't be expected to understand). However, whenever I did grasp some subtlety of Japanese custom, she would righteously exclaim, "Nihonjin dakara desho" (It's because you are Japanese!). However, this is an attitude, I would assume, peculiar in regard to Nisei only, due to the dual nature of our upbringing. For the born and raised Japanese, there should be no stigma or even embarassment attached to the fact of being a "gaijin" in a foreign country.

One might conclude that the Japanese are loathe to call themselves what they feel no compunction in labelling others. Others that they consider inferior? Can this be the result of the upsurge of patriotism and national fervor which was bound to, and is appearing concomitant with the great rebirth of this country from the grim ashes of World War II?. And could this be the manifestation of an increasingly independent nation that wishes to free itself of its Western ties and influences, having fully utilised all that the West has had to offer. A poll conducted in 1969 revealed that 57 per cent of Japanese believed themselves superior to Westerners, that is Whites. Instantly, one recalls another nation in another era who believed themselves to be of superior stock and tried to carry that hypothesis to its logical conclusion. Whether the Japanese will, in this century, follow in those same steps, remains to be seen.

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On the JCCC Tour. . .

A Taste Of Old Japan In The Town Of Takayama

By W.T. MOOGK

A most delightful opportunity to enjoy the atmosphere of old Japan is presented by the lovely town of Takayama. My wife and I spent the first five days of our J.C.C.C. 1973 tour visiting there. It could not have been a more fortunate choice. Takayama is situated on a high plateau surrounded by peaks of the Hida mountains. The style of buildings, the people and the atmosphere is old-world Japan steeped in a traditional life evidenced by the spectacular "Matsuri" which we shared with pleasure and profit to our understanding.

After an exciting trip via "Hikari" to Nagoya we took a train to Takayama which followed the path of the Miyagawa through glorious mountain scenery.

Though unaware, at the time, that the constitution of Takayama Citizens says, in part; "We will be kind and friendly to each other and welcome all visitors with warm hearts" — we can affirm that the pledge is sincerely followed.

From the moment we reached the information booth at Takayama station we were enfolded in the warmth of welcome. We had no accomodation and arrived on the first day of their great spring festival. Despite this serious problem the very cheerful and efficient attendants found a charming Ryokan, Seizanso, whose manager Hironobu Omae soon picked us up, the first of his many kindnesses to us.

The Inn was an enchantment, almost too good to be true, and beautifully quiet. It was a perfect place in which to "unwind" into a relaxed holiday mood.

We were introduced at Seizanso to a most delicious breakfast dish. It was a mixure of chopped ingredients cooked on a large leaf over a small charcoal brazier on the table. We couldn't get enough of it. Red radish pickles were another Takayama delight. After a noon meal in a "suchi" restaurant we were given an "ema Ichi". This is a tablet with a horse painted on it. We now understand that it is known as a "million yen" talisman. I hope that, in my ignorance, I didn't hang it with the horse facing the door for then it has galloped away and we really need that money for our next trip to Japan.

The Takayama festival began with the transfer of the diety from the permanent shrine to the "Yetai" for the processions. These are gorgeous ceremonial floats made in the 18th century (designated as National Treasures) and reminiscent of an earlier era as they are pulled slowly through the streets by men in feudal costume. During the periods between festivals some are on display in a great museum room others are spread throughout the town in their own specially designed fire proof storehouses.

It is difficult to describe the richness of these twenty three floats with their elaborately carved panels, rich gold mountings, beautiful lacquer work, rare scroll paintings, scarlet and gold curtains to screen the inside and silken tassels swaying back and forth as they move to the music of flutes and beating of gongs and drums in antique melodies. They are surmounted by a shrine roof to indicate the presence of the blessing of the gods.

We saw the festival of the ancient Hie shrine and were much moved by the experience. The temple itself is in a lovely setting; on a hillside where the gods enjoy the tranquility enhanced by the rustling of trees and the songs of birds. It was a wonderful welcome to Spring. The cherry blossoms and lanterns, decorated with crests and under parasols along the streets, contributed to the colour of the occasion. A few of the floats were positioned in a main square and presented lively puppet shows of folk tales. The puppets were manipulated with wit and insight.

Regrettably the final great parade was cancelled because of heavy rain. However we saw the careful preparation of the "Yetai" for their period of inaction until the next festival.

Woodcarving, in a style begun by Enku, still prospers in Takayama. We were impressed by the great range in styles displayed, ranging from rough hewn impressionism to refined sophistication. There is also a wide selection of antique shops as my friend and trip adviser, Jim Koyanagi the Hamilton architect, had told me. As an admirer of "mingei" or folk art his enthusiasm opened my eyes to a further Japanese enjoyment of which Takayama provides many fine examples.

Sharing the joy of these spectacles and their arts, you soon respond to the good spirit and charm of these strong and warm hearted mountain people. Thoughts of an idealistic earlier age readily come to mind in their company. Their devotion to old culture and old ways, despite the frenzied world of today, is as reassuring for their future as to their happy present.

There is a charming and true story of today which, I believe, illustrates the spirit of the people of Takayama. The Hidagawa at one time became so polluted that all the fish in it died. The children wished to restock the river with goldfish and persuaded their parents to stop dumping waste into both the river and its tributaries. The result of this clean up campaign can be enjoyed today owing to the desires of the children and their loving parents.

The Spirit Of Takayama

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Across a haven of nature set there for you.
The animals are there putting on a great show,
The penguins & the monkeys, & otter & bears too.

The ducks are quacking by the dozens flocking together,
A crust of bread or peanuts & they'll waddle happily.
Enjoy a day of peace in perfect sunny weather,
The tourists come & enjoy the many sights to see.

Lovers walk hand in hand lost in their world,
Where swans sail on serene waters in the stillness of twilight.
And peacocks will spread their feathers in a showing of color,
The stars twinkle down & light up the skies at night.

You & I, we strolled together beneath the trees,
Took pictures & laughed with the sun & breeze.
Looked in the distance & saw ships sailing for distant seas,
A well spent day in the park to put away in the book of memories.

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ccupational And Employment Characteristics Of ost-War Japanese Immigrants In Metro Van.

By DR. K. VICTOR UJIMOTO

(This project has been suppor- by a Canada Council Doctoral eration Grant).

1. Introduction

The immediate problem with ch this paper is concerned is provide a descriptive account some of the occupational and ployment characteristics of -war Japanese immigrants reside in the metropolitan ncouver area. First, a brief torical overview of Japanese migration to Canada will be en. We will note some of the fferences between sponsored d non-sponsored immigrants as ll as the three different types Japanese immigrants such as e kika nisei (returned second neration), yobiyose (sponsored migrant), and the gijutsu imin chnical immigrant). Occupa-nal and employment charac-ristics, and some of the impor-t cultural differences in the k setting in Canada and Ja-n will then be described.

2. Historical Overview

With the exception of those o were fisherman, Japanese migrants to Canada before orld War II were generally aracterized as unskilled labou-rs. Although precise details are t available, it has been recor-d that the first Japanese to t foot in Canada was a sailor med Manzo Nagano. Nagano st came to New Westminster 1877 and he managed to re-in in Canada for about two ars during which time he tri-d his hand as a fisherman. Na-no returned to Japan but came ck to New Westminster in 84. Later, he proceeded to Sea-e where he operated a restau-t but was soon on his way ck to Japan. Nagano eventua-y returned to Canada in 1892 d he settled down in Victoria, C. where he opened a Japanese dity store.

Another early visitor to Ca-a was a Gihei Kuno, a car-ter from Mio village. He e to Canada in 1877 and so impressed by the salmon ing on the west coast that encouraged many Mio villa-rs to come to Canada. By 8, emigration from Japan ame a matter of great con-n for the Canadian govern-t and thus a series of gen-en's agreements were made ween Japan and Canada.

The general tendency of the

cific Railway. Japanese immi-grants were also engaged in the boat building, lumbering, and mining industries and this even-tually resulted in economic ri-valry between the Japanese and Occidentals in British Columbia.

In 1907, the United States go-vernment passed legislative mea-sures which prohibited Japanese immigrants from entering the U.S. This resulted in the mass influx of Japanese immigrants to Canada and the concomitant increase in hostility and prejudice eventually culminated in the Vancouver race riot of Septem-ber 7, 1907. The Canadian go-vernment appointed a Royal Co-mmission and the first Gentle-men's Agreement restricted Ja-panese immigrants to Canada to the following four classes of people:

(1) returning immigrants and their wives and children,

(2) emigrants engaged by Ja-panese residents in Canada for bona fide personal or domestic service,

(3) labourers under special co-ntracts approved by the Canadian government, and

(4) immigrants brought under contract by Japanese resident agricultural holders in Canada.

With the exception of the first category noted above, an annual quota of 400 persons was esta-blished for each of the other categories. By 1924, this quota was further reduced to 150 and in 1928, quota restrictions were imposed to include the wives and children of Japanese resi-dents in Canada.

Since the end of World War II, the number of immigrants of Japanese origin in Canada has increased steadily. This is shown in Table 1. During the initial five year period after the war, there were only 37 Japa-nese who immigrated to Canada. However, with the legislation of the 1952 Immigration Act and subsequent amendments, the nu-mber of post-war Japanese immi-grants since 1952 has totaled more than 6,000. Of this total, approximately 1,898 Japanese immigrants settled in British Columbia, mainly in the lower mainland region of the province and excluding the concentration in Ontario, constituted the se-cond largest collectivity of Ja-panese immigrants in Canada. Although immigration from Ja-pan increased considerably du-ring the post World War II pe-riod, there were fewer immig-rants from Japan than from China and India as shown in Table 2.

3. Sponsored and Non-Sponsored Japanese Immigrants

The December 20, 1957 amen-dment to the 1952 Immigration Act enabled non-Canadian citi-zens residing in Canada to spon-sor the admission of immigrants from Asia. However, it would appear from available immigra-tion statistics that most relative-sponsored immigrants were admi-tted to Canada prior to this time and that extremely few post-war Japanese immigrants were sponsored by relatives in Cana-da. Table 3 provides a break-down of the various forms of sponsorship. The data shown here is based on a random sample of 100 post-war immigrants who resided in the greater Vancou-ver area.

The distribution of Japanese immigrants by various forms of sponsorship shown in Table 3 illustrates the low proportion of relative-sponsored immigrants. This fact accounts for the lack of kin-oriented social networks of Japanese immigrants in vivid contrast to the Chinese, Italian, and East Indian social network patterns which are predominan-tly kin-oriented.

The universe of Japanese im-migrants selected for our study consisted of a diverse group such as the kika nisei (returned se-cond generation), the yobiyose (sponsored immigrant), and the gijutsu imin (technical immi-grant). Each group possessed different characteristics and thus a brief account of each will ex-plain why this present paper will be limited in scope to the yobiyose and gijutsu imin.

The outbreak of the Second World War resulted in the mass evacuation of all persons of Ja-panese ancestry from the coa-stal areas of British Columbia. One of the consequences of the Canadian Government War Me-asures Act was that Japanese families, both citizens and ali-ens, were relocated to various centers in the interior of British Columbia, and in Alberta, Ma-nitoba and Ontario. After the re-location, those who elected to re-turn to Japan renounced their Canadian citizenship and were repatriated. The real victims of this episode were the Canadian-born Japanese who were still mi-nors at this time and consequen-tly exercised no option and just followed their parents back to Japan.

After the end of World War II, a number of Japanese-Cana-dians returned to Canada. They were known as the kika nisei or the "returned second genera-tion" and were usually sponso-red by relatives who resided in Canada. It is extremely difficult to determine whether the kika nisei were officially included in the Canadian government immi-gration statistics for the period 1946 to 1952 since it was only after the legislation of the 1952 Immigration Act that a Canadian citizen resident in Canada was able to sponsor a wife, husband, or unmarried dependent under 21 years of age. It is quite con-ceivable that the 40 or so Japa-

TABLE 1

Number of Japanese Immigrants Entering Canada, 1946—1971

Year	Number	Year	Number
1946[2]	3	1959	197
1947	2	1960	169
1948	6	1961	114
1949	13	1962	141
1950	13	1963	171
1951	3	1964	140
1952	7	1965	188
1953	49	1966	500
1954	73	1967	858
1955	102	1968	628
1956	124	1969	698
1957	185	1970	785
1958	193	1971	815

TABLE 2

Japanese, Chinese, and East Indian Immigrants to Canada, 1941—1970

Five Year Period	Japanese	Chinese	East Indian
1941—1945[1]	5	0	5
1946—1950[1]	37	2,654	356
1951—1955[1]	234	11,524	837
1956—1960[1]	868	10,407	2,657
1961—1965[2]	861	11,785	8,676
1966—1970[3]	3,504	23,218	25,349[4]

TABLE 3

Types of Sponsorship of Post-War Japanese Immigrants to Canada

Sponsored by	Number in Survey
1. Spouse	3
2. Other Relatives	7
3. Future Employer	10
4. Canadian Friend	5
5. Business Acquaintance	2

THE NEW CANADIAN

Immigrants...

Cont. F. Page 1...

nese immigrants who entered Canada between 1946 and 1951 may have been those who had earlier renounced their Canadian citizenship due to the political considerations of the time. There are, of course, numerous factors to be taken into account before one may attach the "immigrant" label to the kika nisei. However, that is beyond the immediate concern of this paper and it will suffice to note that the kika nisei constituted one group of Japanese frequently included under the rubric of post-war Japanese immigrants.

The number of Japanese immigrants to Canada gradually increased as a result of the 1952 Immigration Act. This increase was further facilitated by the subsequent Order in Council PC 1957—1976 which "enabled residents (non-citizents) to sponsor the admission from Asia and other countries of their spouses, unmarried minor children and aged parents." Sponsored Japanese immigration to Canada, or the yobiyose, was the highest between 1952 and 1965.

Until 1965, post-war Japanese immigrants to Canada were mostly relative-sponsored, enabling immigrants who lacked both educational experience and occupational skills to enter Canada. This usually resulted in the employment of the Japanese immigrant in his or her sponsor's family occupation or in some other make-shift work arrangement within the ethnic community. The only Japanese community in British Columbia is Steveston. It had its origin in the mass transplantation of a fishing village from Mio-mura, Wakayama Prefecture, Japan. Emigration from Mio-mura reached its peak in 1926. Consequently, after World War II, a number of sponsored immigrants came to reside in the Steveston and Richmond areas and were employed in the fishing industry.

Sponsored Japanese immigrants were also destined to the various agricultural areas of southern Alberta, Manitoba, and Ontario. Perhaps, next to those immigrants who were employed in the fishing industry, the immigrants in the various agricultural occupations constituted the second largest group of sponsored immigrants to Canada. The remainder of the sponsored immigrants did not immediately enter the labour force and includes children, housewives, and "picture-brides" to give a few examples.

With the establishments of the Canadian visa office in Tokyo in 1966, a vigorous advertising campaign was launched in Japan to attract highly qualified technical and professional people. It was a great success as evinced by the nearly threefold increase in immigration for that year. (See Table 1). There were significant differences between those Japanese immigrants who entered after 1966 and those who had arrived previously. Japanese immigrants to Canada after 1966

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…migrants. . .

…nt. F. Page 2. . .

…several years of experience …their own occupations, and …able to converse in English. …stated previously, it is ex…ly difficult to determine …tively the exact status of the …nisei with respect to immi…tion because of the numerous …cal factors such as the va… Orders in Council of the …time period which pertained …citizenship and repatriation …must be considered. It was …efore decided at the outset …this study of post-war Japa… immigrants not to include …like nisei in the immigrant …ulation. As a result of this …ision, the research survey was …igned to be representative of … post-war Japanese immi…nts which consisted of the …yose and gijutsu imin who … entered Canada since the …2 Immigration Act. The pro…dure employed to select our …mple is provided in Appendix

…Occupational and Employement Characteristics

…n contrast to the pre-war Ja…nese immigrants composed …inly of farmers and fisher…n, the post-war immigrants …sisted of those with a diverse …ge of occupations such as …ftsman, technicians, musicians, …ists, scientists, engineers, ar…ts, and architects to mention …y a few. Table 4 illustrates … percentage distribution of …anese immigrants by occupa…n prior to emigration and … arrival in Canada. Appen… B provides the list of occu…ions selected for each occu…onal category based on Bli…n Scores.

…It will be noted in Table 4 that …ly four per cent of the immi…nts in the semi-skilled and …vice trades category were able … secure employment in the … occupation as that held …or to emigration. In contrast, … will be noted that those respon…ts who were farmers or la…rers when they were in Japan … all changed their occupation … Canada by the time of our …vey. In particular, the far…s had all left the farms for … urban centers in order to … a "better life." Consequen…, care must be exercised in …preting the date presented … Table 4 in that it is extremely …ficult to determine if the im…grant changed occupations on … her own volition or through …mstances beyond the immi…'s immediate control.

In most instances, immigrants with the necessary technical or professional skills and the ability to converse in the English language experience little difficulty in securing employment in the same occupation as that held prior to emigration. An exception to the above generalization occurs when an immigrant although fully qualified must satisfy the residence and certification requirements of the professional association of the province. In this category are the modical doctors, dentists, nurses, lawyers, pharmacists, and to a lesser degree, professional engineers. If the possibility exists that the required certification can be obtained within a few years, then employment in one's chosen profession is deferred until such time and temporary employment is secured in a related occupation. The certification restrictions are not limited to the professions only but may also apply to certain trades with strict union regulations. For example, a barber cannot cut hair without a license which can only be obtained by passing an examination set by the Vancouver Barber's Association. In the event that professional certification is an impossibility because of extreme language or other difficulties, the immigrant will of course change occupation.

Those immigrants who fail to obtain employment which lasts for any length of time should also be noted. If an immigrant is willing to accept any available employment regardless of how menial the job, his job history tends to be characterized by a succession of temporary jobs. A high proportion in this latter category are those with severe language difficulties. How can such a situation occur when the screening process at the Tokyo visa office appears to be so thorough? One reason is that the immigrant's oral English ability cannot be adequately assessed and thus it is only after the immigrant's arrival in Canada that problems associated with rather routine matters start to accumulate. The other reason is that those who arrive in Canada as tourists and later acquire landed-immigrant status are precisely those immigrants who lack the long term commitment to settle down. They tend to move from one job to another and from one geographic location to another. Those who come as tourists with the intent of obtaining landed immigrant status later also tend to possess lower occupational skill and experience than applicants processed in Tokyo.

Unlike the sponsored immigrants whose employment may have been already determined by their sponsors, the employment opportunities for the non-sponsored immigrants are rather limited. The latter compete immediately with other immigrants and Canadian-born job seekers. If they cannot understand English adequately, they must rely on the ethnic social network to find employment. For the newly arrived Japanese immigrant, the core of such an ethnic network is the Japanese Immigrant Reception Committee at the Y.M.C.A., from which contacts are made with various organizations, groups, and individuals. The church organizations such as the Japanese United Church, Japanese Anglican Church, Japanese Canadian Citizens Association, all form the vital links of the ethnic social network and their members render assistance whenever called upon.

Employment obtained through ethnic affiliation is in most cases only a make-shift arrangement. During the spring and summer months, employment as gardening assistants can be easily obtained, but only a few Japanese immigrants last more than a few weeks in this extremely strenuous occupation. Other sources of temporary employment are hotels, restaurants, paper-box factories, and various delivery services such as the liquor outlets and grocery chain stores. Japanese immigrants who cannot obtain even temporary employment may be sponsored by the Manpower and Immigration department to take an English course so that the immigrant can compete more successfully in the Canadian labour market. In order to qualify for such a course, the immigrant must be unemployed and must provide evidence that he or she is unable to pay tuition for a similar English course given to new Canadians at regular vocational schools.

The number of job changes after arrival in Canada for various occupational categories is shown in Table 5. In my 1971 survey of post-war Japanese immigrants who resided in the greater Vancouver area, 30 per cent of the respondents had no job change since their arrival in Canada, 27 per cent changed jobs only once, and 26 per cent changed jobs twice. Only 7 per cent of the respondents had changed jobs five or more times. The data presented in Table 5 reveal that skilled manual employees, machine operators, and those in the service trades occupations had a lower percentage of three or more job changes than for any other occupational group.

5. Cultural Differences and Employment

To the casual observer, the organizational structure of a Japanese firm would appear similar to that of Canadian firms of comparable size. In both Japanese and Canadian companies, offices are arranged in hierarchical order, but a closer examination will reveal less flexibility in the Japanese case. Nakane describes the bureaucratic structure of business enterprises in Japan as:

> . . . a proliferation of sections accompanied by finer gradings in official rank. During those twenty years there appeared uniforms for workers, badges (lapel buttons) worn as company insignia and stripes on the uniform cap to indicate section and rank. Workers thus came under a more rigid institutional hierarchy.

TABLE 5
Number of Job Changes in Canada for Different Occupational Categories

Occupational Category at time of emigration	No. in Survey	Number of Job Changes in Canada 0	1	2	3	4	5	6	7	Percent 3 or more job changes
1. Professionals	25	16	28	40	12	4				16%
2. Proprietory, Managerial, and lesser Professionals	15	47	20	13	13	7				20%
3. Clerical Employees	12	25	33	17				17	8	25%
4. Skilled Manual Employees	9	33	45	11		11				11%
5. Semi-Skilled & Service Trades	32	38	25	25	6		6			12%
6. Agricultural, Unskilled Labour	7	14	14	43			29			29%
Total	100	30	27	26	7	3	4	2	1	17

Cont. On Page 4

TABLE 4
Change in Occupation of Japanese Immigrants

Category of Last Occupation in Japan	No. in Survey	Per cent whose occupation in Canada at the time of the survey was the same as the last occupation in Japan
1. Professionals	25	48%
2. Proprietory, Managerial, and Lesser Professionals	15	73%
3. Clerical Employees	12	33%
4. Skilled Manual Employees	9	18%

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Immigrants. . .
Cont. F. Page 3. . .

One might expect that the emphasis on finer rank differentiation in Japanese firms would result in different operational and administrative procedures employed by firms in Japan when compared to those in Canada.

Some of the problems facing the Japanese immigrant seeking employment in Canada may have their source in these organizational and procedural differences. In Japan, an individual's social and educational background is considered quite important when it comes to employment, but a letter of recommendation submitted with the job application is equally important. Employment in a medium to large Japanese firm is usually a life-time commitment and it is difficult to differentiate between the normal social relations of one's home and those of the company. A Japanese company provides housing, medical and hospital benefits, recreational facilities, group outings, and numerous other services. Given this paternalistic nature of a Japanese firm, the letter of recommendation serves a similar purpose as the nakodo (marriage broker) and often the procedure followed in the employment process can be as time consuming as that of an arranged marriage.

The Japanese term for the "go-between" in the employment process is called the kone, which means "connection." It refers to a person, or a friend of a person, who is already employed in a company in which the individual sought future employment. Thus a letter of introduction by a kone is always in great demand. In actual fact, most people have to be satisfied with letters written by a friend or a friend of a kone. In other words, the resources of a social network are frequently employed in securing employment in Japan. In contrast, the newly arrived Japanese immigrant in Canada is unable to utilize the social network well established in Japan. Furthermore, the curriculum vitae and letters of recommendation are not of importance in Canada and the immigrant is forced to seek out his own source of employment.

Even with the absence of a kone in Canada, Japanese immigrants soon establish social contacts to whom the traditional role performed by the kone in Japan is directly transferred. If the social contact happens to be a Japanese immigrant who had arrived in Canada a few years earlier, then he or she acts as the sempai or senior immigrant and subsequently assumes the role assigned to the kone in securing employment. In Canada, this results not in writing letters of recommendation, but making personal visits to possible employment sources together with his kohai or junior immigrant friend. Even in the event that immediate employment is not obtained, the kohai immigrant can more or less rest assured that his sempai will eventually suceed in finding suitable employment. In this

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Cont. F. Page 4. . .

Immigrants. . .

If the new social contact in Canada happens to be a Canadian or a Japanese Canadian, the role of a kone cannot be readily transferred as this is an alien concept altogether in Canada. Numerous Japanese immigrants have assumed that once a friendly contact was made with a Canadian or a Japanese Canadian, employment opportunities would soon materialize but such contacts alone have not been very fruitful.

When seeking employment in Canada, the Japanese immigrant often does not make a second call back to a prospective employer, because a person brought up in Japan tends to attach greater significance to indirect answers. In Japan, it is often common not to give a negative response to a question too directly. A series of indirect and abstract excuses will often suffice to convey to the respondent the negative feelings of the speaker. Thus, in the Canadian situation, if an employer should reply that possible job vacancies will not occur until the following month, the Japanese immigrant interprets this to mean an outright job refusal and consequently fails to return for a follow-up job application.

The Japanese practice of inducing life-time commitments through numerous incentives at regular intervals contrasts sharply with the experience of abrupt termination of employment without any explanation in Canada. In the more fortunate instances, notice was given a few days in advance. The possibility that termination of employment was less related to the technical or professional competence of the Japanese immigrant and more to Canadian economic circumstances was seldom understood by the immigrant. Such unexpected job terminations were often understood at first as manifestations of racial discrimination. Similar experiences by immigrants of other ethnic groups, as well as by migratory Canadians, tended to dispel notions of discrimination. The critical difference in employment patterns can be best illustrated by Abegglen's observation:

When comparing the social organization of the large factory in Japan and the United States one difference is immediately noted and continues to dominate and represent much of the total difference between the two systems. At whatever level of the organization in the Japanese factory, the worker commits himself on entrance to the company for the remainder of his working career. The company will not discharge him even temporarily except in the most extreme circumstances. He will not quit the company for industrial employment elsewhere. He is a member of the company in a sense resembling that in which persons are members of families, fraternal organizations, and other intimate and personal groups in the United States.

Abegglen's comparison of a Japanese company to that of a family or fraternal organization is quite appropriate. The parent-child role of family relationship is also manifested in the oyabun-kobun relationship of a Japanese business firm regardless of its size. Various descriptions of the oyabun-kobun relationship have been given. Iwao Ishino notes that:

The oyabun-kobun institution is one in which persons usually unrelated by close kin ties enter into a compact to assume obligations of a diffuse nature similar to those ascribed to members of one's immediate family. The relationship is formally established by means of a ceremony involving many of the expressive symbolisms of birth and marriage. Both the terms of address and the assignment of roles within the group are patterned on the Japanese family system: the leader becomes a ritual parent and his followers, symbolic children. These "children," in turn, are ritual brothers to each other and seniority among them is formally recognized by terms which imply elder brother-younger brother distinctions.

Nakane's description of the oyabun-kobun relationship is similar to that given by Ishino. Nakane comments that "the essential elements in the relationship are that the kobun receives benefits or help from his oyabun, such as assistance in securing employment or promotion, and advice on the occasion of important decision-making. The kobun, in turn, is ready to offer his services whenever the oyabun requires them. The extent to which the oyabun-kobun relationship is practiced in Japan is subject to considerable debate and it may not be as extensive throughout Japanese society as Nakane asserts. Whitehill and Takezawa state that its current useage is limited to certain groups only. This assertion is supported by Cole who suggests that the oyabun-kobun pattern of relations is found "most often in certain industrial sectors peripheral to the key industries associated with modern industrial development. They are found in construction, longshoring, and forestry where the labor contractor continues to play a key role. Nakane aptly describes the effects of the sempai and kohai relationship in daily conversations;

The consciousness of rank which leads the Japanese to ignore logical procedure is also manifested in the patterns and practices of daily conversation, in which a senior or an elderly man monopolizes the talk while those junior to them have the role of listener. Generally there is no development of dialectic style in a Japanese conversation, which is guided from beginning to end by the interpersonal relations which exist between speakers. In most cases a conversation is either a one-sided sermon, the 'I agree completely, style of communication, which does not allow for the statement of opposite views; or parties to a conversation follow parallel lines, winding in circles and ending exactly where they started... Because of the lack of a discipline for relationships between equals, the Japanese do not practice these three basic steps of

Cont. On Page 6

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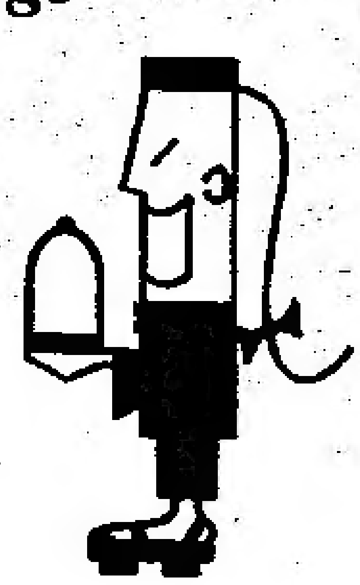

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Immigrants. . . Cont. F. Page 5.

reasoning and must overcome great odds in order to advance or cultivate any issue brought under discussion. Hence most conversations are intellectually dull, emotionally enjoyable to the speaker, with a higher status, rather then the listener, with a lower status.

If the immigrant had observed in Japan the rules of propriety associated with either the **sempai-kohai** or **oyabun-kobun** relationships, then one possible consequence in Canada might be that informal conversations will not develop with fellow workers although the Japanese immigrant may be able to speak English fluently. Part of this reluctance to converse with fellow workers is conditioned by rank consciousness which evolved out of the **sempai** and **kohai** ranking system in Japan. The very fact that a Japanese immigrant enters new employment in a given company in Canada places the immigrant in the most junior position in relation to other workers who are already employed, and thus the reluctance to initiate a conversation.

The Japanese awareness of rank becomes most noticeable when we compare the answers of Japanese immigrants employed in Canadian firms with those of immigrants employed in the overseas offices of Japanese firms in Canada. Without exception, those employed in Canadian firms expressed surprise and relief at the informality in conversations between senior and junior members of the firm and the frequent use of first names. In the Japanese firms, by contrast, personal names were seldom used to address persons in higher rank, and titles such as **kacho** (section chief), **bucho** (department chief), or **shitencho** (branch manager) were used. In some instances, the title alone was substituted for simple greetings, for example, when the section chief arrived at the office in the morning, the junior employee simply said "**kacho**" instead of "good morning." Differences in behaviour depend on the status of the person addressed and are manifested in the use of honorific words, intonation, posture, or manner of speech. Nakane notes that "in Japan the range of differentiation (in social behaviour) is much wider and more elaborate, and delicate codification is necessary to meet each context and situation. This is really an understatement as it literally takes years and years for a westerner to adequately understand the Japanese rules of propriety.

Differences in work habits which stem from cultural variations between Canada and Japan also tend to limit Japanese immigrants from joining their workmates for a glass of beer or a cup of coffee after work. The higher degree of identification, and the demonstration of loyalty, which a Japanese immigrant attaches to his new place of employment, in comparison to his Canadian counterpart, is often a source of friction during the initial adjustment period. An indi-

and even clerks, have all indi[cated] that they had remained [past] their normal hours of work [at] one time or another. This t[ype] of expression of devotion or [dil]ligence is seldom understood [by] Canadians. It is often interpr[et]ed as an example of Japan[ese] immigrants attempting to o[ut]perform others. In one extre[me] instance, it was considered industrial espionage.

While technological constrai[nts] tend to be inflexible, cultu[ral] constraints should decrease w[ith] longer residence in Canada, a[s] as Canadian customs beco[me] adopted.

6. Conclusion

In providing some of the [oc]cupational and employment c[ha]racteristics of post-war Japan[ese] immigrants, one underlying [as]sumption in our study was t[hat] immigrants selected to come [to] Canada would make every eff[ort] to secure employment in the sa[me] occupation as that held in Jap[an]. This assumption was made be[cause of the] use of the very strict cont[rol] exercised by the Canadian go[v]ernment in granting immigrati[on] visas only to those people wh[ose] occupational skills are in dema[nd] in Canada. Our survey data pr[o]vided some evidence that Ja[pa]nese immigrants make numero[us] attempts to secure employme[nt] in their chosen occupation.

Although it is beyond the sc[ope] of this paper to show the re[la]tionship between the immigran[t's] occupational and initial emplo[y]ment experiences with respect [to] his or her later participation [in] voluntary organizations or social network activities, it sho[uld] be noted that the various char[ac]teristics described in this pa[per] do influence the immigran[t's] adjustment process in Cana[da]. For example, if the immigr[ant] had observed while in Japan [the] rules of propriety associ[ated] with the rigid rank differenti[at]ion system of Japanese comp[a]nies which is based upon seni[o]rity, the sempai-kohai a[nd] oyabun-kobun patterns of rela[ti]onships, then it is quite possi[ble] that the values and norms [of] Japanese society instilled in t[he] individual may be carried ov[er] to the host Canadian society a[nd] consequently be reflected in t[he] social interaction patterns.

Another factor that may ha[ve] some effect on the social intera[c]tion patterns of immigrants [in] the work setting is that the ne[t]work of personal affiliatio[ns] established through the kone is li[]mited and hence new ones mu[st] be established. Whether new fr[i]ends and acquaintances can b[e] formed or not at work depe[nds] to a large extent on the wo[rk] environment itself and the pr[e]sence of those factors that m[ay] act as a constraint on hindra[nce] which prevents social interacti[on] to take place among workmate[s]. It remains for a later paper [to] adequately explore the relati[on]ship between cultural differenc[es] in the work setting, social intera[]ction on the job, and the assim[i]lation process of the Japanese immigrant in the host Canadi[an] society.

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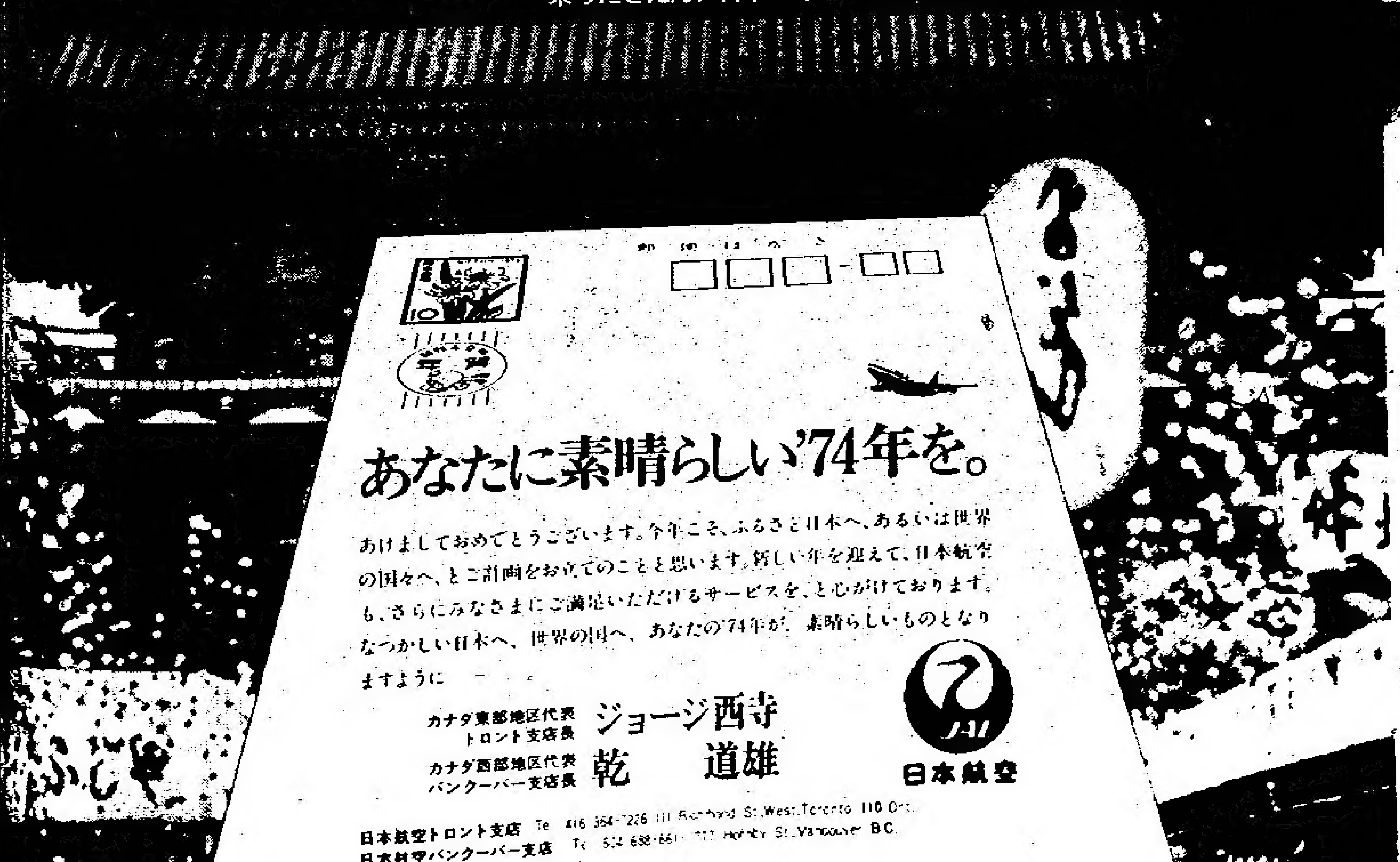


あなたに素晴らしい'74年を。

あけましておめでとうございます。今年こそ、ふるさと日本へ、あるいは世界の国々へ、とご計画をお立てのことと思います。新しい年を迎えて、日本航空も、さらにみなさまにご満足いただけるサービスを、と心がけております。なつかしい日本へ、世界の国へ、あなたの'74年が、素晴らしいものとなりますように

カナダ東部地区代表 トロント支店長 ジョージ西寺
カナダ西部地区代表 バンクーバー支店長 乾　道雄

日本航空

日本航空トロント支店 Tel 416 364-7226 111 Richmond St. West Toronto 110 Ont.
日本航空バンクーバー支店 Tel 604 688-661 777 Hornby St. Vancouver BC.

天使三人

イシュトク さちこ

「どうやって子供三人マネージするの」ときいた人がいた。三人目の子が生れる時期になっても、上の子はまだ赤坊でいると思っているのだろうか。子どもを一人しか持たず、甘やかして育て、手にあまっている人は、こんなのが三人もいたらたまらないと思うのかもしれない。こんな質問は三つ児でも生んだときにしてもらいたいと思う。

子どもに手がかかって何も出來ないという人もいるけれど、私の場合、仕事が捗どらずにいらいらするのは子供のせいではなく、私自身のせいである。家事は好きな方ではないから、嫌やな仕事はいつもあとまわしになり、それがたまってぬきさしならなくなれば、いらだつのもあたりまえであろう。

何かしら仕事をした跡がみえれば、夫をはじめ他の者はとやかく言わないけれど、彼等に関心のない仕事をいくらやったって評價してくれず、無爲に一日をすごしていると思うものらしい。毎日のことをくどくどと言う方ではないが、私だって、年に何回かパタハッタする。そんなとき子供に八ツ當りするのは良くないけれど、私より弱い者は子供達じかいないのだから仕方がないと自分自身にいい譯けしていぇ悪い母親なのだが、子供たちは充分理解しているような顔で逆になぐさめてくれる。

私の子供たちは、自分たちは生れる前は天使だったと思っているが、私たち夫婦にとっても彼等は天使である。私たちは運が良かったとしみじみ話すこともあるのだが、他人の、手におえない子供をみたりした時に特にその感が深い。

長女は五才。幼稚園ではおとなしく、ほとんどものを言わないそうだが、英語に自信がでてくれば大丈夫でしょうと、私は逆に教師をなぐさめて來た。家では二十まで數えられるのに、園では十一までで、さきがつづかなかったのは、あがってしまったからだろう。イレヴン、トエルヴという奇妙な數字には私もひっかかった記憶がある。

三才半のこの子の弟は、まだ學校にいけないことが不服で、姉が學校へいきたくないなどと言い出せば、太郎が代りに行くなどと言う。文字なんか、上の子とちがい、いくら教えたっておぼえようともしなかったこの息子が、あの日突然アルファベットを全部讀んだ。関心を持つと、あっという間に覺えられるタチなのだろう。私は教えたおぼえがないから、姉と遊んでい。へェ！太郎ちゃんがそんなにかしこいとは、ママ、知らなかったワ、と言われたその日からますます得意になって大きな聲で讀むようになった。

ママ、あなた悲しい？太郎、ちらい子。だから泣かないで。としんみり私の肩を抱いて、この息子は自分のしたことを後悔する。どうしようもなく私にさからう時、お尻をぶっても、こちらの手がいたいばかりで効果がないとき私は悲しんでみせ、息子はそんな私をみて心底氣の毒に思うらしく、こういうことを言うのである。

そうして七月末日に我家の一員となったもう一人の天使も、上の二人の子どもたちに「可愛いねェ。こんな可愛い子どこにもいない。ママはきれいな子を撰んで來た」と言わせながら、手のかからない赤坊と、母親に感謝されながら、すくすくと育っている。他人がこの赤坊をほしいなどといいだすと、二人は必死で守んで私に耳うちする。チラちゃんを誰にもあげたくない。

最近では私の入れ智恵でこんな時、二人の子供たちはてわがらず聲をあげて言うのである。赤ちゃんがほしかったら、あなたも病院へ行きなさい。こんな可愛い子はもういないけれど、赤ちゃんはいっぱいいるヨ。

お醫者さんに翼を切りとってもらって赤ちゃんになった天使が、病院でもらい手を待っているものと、この子どもたちは信じているのである。

我家の天使三人。これからさきも、天使らしく可愛く育っていってほしいものである。

冬空

中内 忠夫

木枯はなけれど楡の枯を攻む

薄墨の空をかもめの冬閑期

寒鳥うつろに墓地の一世紀

電線のひかえて夜々に灯のともる

雨降つて降り越す晩市の名殘り空

賀正

小川 幸之進 りん
2373 Whitman Ave., N.Vancouver, B.C. V7H 2C6

佐久本 盛矩 テル
5842 Kerr St. Vancouver 16, B.C. V5R 4C1

渡部 松太郎 鈴江
949 Halston Ave., Kamloops, B.C. V2B 2C1

佐藤 匡 壽美子 家族一同
3173 East 29th Ave. Vancouver 12, B.C.

岩田 靜 ハル
78 Harvie Ave. Toronto, Ont. M6E 4K3

西岡 榮次郎 小菊
772 Richmond St. West Toronto 140, Ont.

水野 富美代 家族一同
184 Oak Park Ave. Toronto, Ontario

上出 梅吉
90 Glentworth Road, Willowdale, Ont.

佐賀 清重 かつの 家族一同
4724 Nordegg Cres. N.W., Calgary 47, Alta. T2K 2M5

大野 健藏
同 キミヨ
1409 1st. Ave. North, Lethbridge, Alta.

高橋 民雄 トシ 由利 利幸 直美
8515 Atlas Drive S.E., Calgary, Alta.

小西 俊勝 良子 家族一同
Residencia Deltona Apto B-1 Urb. Majay-Valencija Venezuela, S. America

喪中につき年末年始の御挨拶を失禮致しました
藤本 麗夫 藤治 エレノー 勉 信子 彰 マシエ 豊 八重子 達男 セツエ 一郎 八重子
沼尻

喪中につき年末年始の御挨拶を遠慮いたしました
平賀 榮五郎 よしえ
平賀 三千子
平賀 和男 より子
田中 正元 朝子
1130-21 St. South Lethbridge, Alta.

日本に不幸がありましたので年末年始の御挨拶を失禮いたしました
千葉 深市 修子
R R 5, Vernon, B.C.

喪中にて年賀の御挨拶を欠きました
晩香坡 上代 靜枝
オタワ 福島 春男
同 文子

挨拶を失禮いたしました
家族一同 永平
1014-15th St. North Lethbridge, Alta.

喪を欠きました
清水 英太郎
Box 331, Greenwood, B.C.

賀正

お友達の皆様おめでとう御座います。御健康をお祈り申上げます。いちいちカード差上げるべきところ紙上を以て失禮させて頂きます

東京都中央区八重洲一の六の一五
電話(二七一)八二二六八

中央服裝學院

野瀬 乃ぶ江

自宅 中央區新川二の二五の九
電話(五五一)九〇一八

謹賀新年

カナダ同胞の皆様に謹しんで新年をお祝い申上げます。過去毎年、皆様の御誠意ある御厚情のお蔭様をもってニッポニア老人ホームも立派に經營出來ていることをホーム一同は心から感謝し御喜びを申上げます。どうぞ今年も宜しくお願い致します。

ニッポニア・ホーム

オンタリオ州ビーミスビイル

入寮者一同
役員一同
職員一同

謹賀新年

ケローナ日本語學校

教師一同
維持会

1845 Borden Avenue Kelowna, B.C.

開教使 生田亭成

サンデー・スクール

Vineland Station, Ontario

謹賀新年
トロント
水無月句會
会員一同

賀正
あけましておめでとうございます。
本年もよろしくお願い申上げます。
カナデアン・ファー・オブ齋藤
従業員一同
純日本食の店『ふるさと』
石倉三二子
CANADIAN FUR of SAITOH
Oneida Plaza, 5705 Falls Ave.
Niagara Falls, Ontario
RESTAURANT FURUSATO
5008 Centre Street
Niagara Falls, Ontario

謹賀新年
日本食料品店(オタワ)
中西商店
NAKANISHI JAPAN FOODSTORE
465 Somerset Street West
Ottawa, Ontario, K1R 5J7

祝聖誕 賀新年
モントリオール
日系合同教会
牧師 古屋望
信徒一同
8120 Champagneur Ave.
Montreal Que.

祝聖誕 賀新年
モントリオール
日系人長老教会
牧師 堀崎房吉
信者一同
Japanese Congregation of Knox Crescent
and Kensington Presbyterian Church
6225 Godfrey Ave., Montreal, P. Q.

祝聖誕 賀新年
南部アルバータ
日系合同教会
牧師 村田豊恒
信者一同
婦人会
二世グループ
サンデー・スクール

祝降誕 賀新年
青木定義
同 まさ子
家族一同
8?? West ??nd Ave.
Vancouver 13, B.C.

謹賀新年
オカナガン仏教教区連盟
開教使 不二川往来
ケローナ仏教会
佛教婦人會
佛教青年會
佛教壮年會
佛教日曜學校
バーノン仏教會
キャムループス仏教會
佛教婦人會
佛教日曜學校

謹賀新年
小運送=何んでもご用命ください
齋藤秀一
家族一同
Vineland Station, Ontario
Telephone: 891-7540

謹賀新年
アルバータ佛教教區
1303-13th Street North
Lethbridge, Alta.
開教使 泉康雄
1226-13th Avenue North
Lethbridge, Alta.
開教使 生田亨成
704 Alderwood Pl. S. E.
Calgary, Alta. T2H 2B4
補教士 福永圓成
レスブリッジ佛教会
婦人会、ヤングアダルト會
日曜學校、日本語學校
テーバー佛教会
婦人会、日曜學校、日本語學校
ピクチャ・ビュト佛教会
婦人会、日曜學校、購買部
コールデール佛教会
婦人会、日曜學校
キャルガリ佛教会
婦人会、日曜學校、日本語學校

謹賀新年
キャルガリー佛教会
同 婦人会
同 日曜學校
同 日本語學校
開教使 生田亨成

自爆した男の話

與 志 磨

永いさびしい冬籠りから解放され、草木もやつと新鮮な色を吹き初め、解氷したばかりの湖水はゾッとする程冷い蒼さをたたえていた。ここはオンタリオ州西南の避暑地ケノラの町。この周辺の部落から、何をするでもなく集まつてきて、街角にタムロする原住民の無表情な顔にも気のせいか明るさが見られた。ダウンタウンといつても、メーン街一筋で、年々ふえる避暑客のシーズンも迫つて店の装飾窓には新らしい品品が豊かに並べられ客足も繁くなりはじめた五月初旬、廣大なウッヅ湖に散在する島々の別莊の建築や改修の仕事にウィニペッグ市から又やつて來た。私はもうここ十數年間、春から秋にかけて平均半歳を此處で過ごすので顔馴染も出來、建築資材の注文等にシーズン初めに顔を出すと「オヤ、もう渡鳥が舞戻つたなウエルカム」などと冗談まじりで迎えてくれる。

丁度私達が仕事を開始した週間だつた。いつも平和なこの町にかつてない大事件が突發したのだ。五月十一日午後二時頃、町での用足しに島から出て知り合いの店に立ち寄つた。店内はガランとして人影がなく、不審に思い只一人店に居た小娘に「どうしたのだ、皆ストライキか」と言えば、「あなたは知らないのか、ダウンタウンの銀行でホールドアップがあり、マネジャが人質になつている」との返事。私はその足で直ぐ現場に走つた。これから書こうとするのは、當時の記憶をたどつての目撃記である。

×

メーン街の中間にあるカナディアン・インペリアル銀行に單獨侵入した強盗はマネージャーをピストルで脅迫「俺は爆彈を身につけている、騒がずにこれから俺の指示に従つて行動せよ」といい渡し、急に思い出したように、先づ警察に電話で一應知らせておけ、と言うのでマネジャーは署長に事の次第を傳えた。

署長は直ちに警官を現場に派遣すると同時にマウンテーに應援を求めた。強盗はマネジャーに命じて銀行内の雇用人を全部屋外に出した、午後三時のローカル・ラジオ・ニュースで事件を聞いた町の人達がメーン街に集り始めた。數名の警官が群衆が近寄らない様に制止に努めたが駄目だつた。メーン街は見物人で動きがとれない始末。やがて二名の警官が強盗と交渉のため銀行に入る。この時強盗は銃を小脇にピストルを左手に持ち六本のダイナマ

自爆寸前の犯人と私服警官

い、うまくゆかねば自爆の脅勢、交渉に來た警官も何ら得るところ無く退避した。間もなく強盗はマネジャーにセーフを開けさせダッフル袋に札束を詰めこんだ。

三時五十分警察本部から指圖している署長は銀行正面の建物内に移り、クライマックスは刻々に近づいた。午後四時札束を詰め終つた強盗はマネジャーに自動車と運轉手を用意せよと命じ、マネジャーは直ちに署長に連絡、三分後には警察からの半トン・トラックが銀行前に停車した。運轉手（私服警官）が銀行内に入る。強盗は先づ運轉手にダイナマイトに關する知識があるかと聞い　身につけたダイナマイトに觸らしたりした。其行動には少しの取亂しもなく、無氣味なほど落付き拂つていたとは、後になつてマネジャーの談

四時七分、重そうに袋を背負つた運轉手を先導に強盗は街頭に現われた。私は半ブロック離れた小高い位置を占めていたので彼等の行動がよく見えた。中背でずんぐりした體つき。ハットを目深にかむり黑色の毛のズックで顔面をかくしていた。メーン街にひしめく群衆の眼は一瞬ここに集中された。丁度その時トラックを監視するためのヘリコプターが低く飛んで來た、強盗は運轉手に命じ　又銀行内に引返した。

四時十二分彼等は再度現われ、運轉手がトラックに近づく風に見せかけ地に伏した。爆發を入れず起つた銃聲。手配していた選り拔きの射撃手の腕に狂いはなかつた。強盗は倒れたと思つた瞬間大爆發、遂に彼は口にくわえていたヒューズを咬んだのだ。チリヂリに飛散した肉片が私の足許にも落ちて來た。路上は爆煙に包まれ、なんとも云えぬ悪臭が鼻をついた。群集はただ唖然として立ちすくんでいた。空高くふつ飛んだ紙幣がヒラヒラと舞い、秋の落葉の様にそれが散らばつていた。ダッフル袋を背負つていた運轉手は袋が身を防いで輕傷ですんだが、若し自動車内で爆發した場合は相當の人命に被害があつたであろう。私は、犯人は一應トラックで郊外にのがれさせるとばかり信じていたので、當局の採つた手段がわからない。警察署長は自分は射殺のオーダーは出さなかつた。あれば現場警官のヂャッジメントだつたと記者團に話したとか。大体銀行ホールドアップの手筋は、一組となつて嚴密な計畫に基いた電光の早業なのに、此處では單獨悠長な行動で一時間二十分余を費したため、見物人集合に充分のタイムを與えたと云う事が警察當局にとつては大きな障害となつたようである。自爆した男の身元は未だ判明していない。

「…福とする」

突然おそった石油危機に日本は例外なく、いや、どの国よりも大きくうろたえております。石油は無限に手に入るように思い上つて、國民も政府も、敗戦の苦難をすつかり忘れてしまつて、思い上つた贅澤と浪費生活をつづけた無節制ぶりに神さまが警告を發せられたものと、心ある日本人は反省しております。

これを契機として國民は耐乏生活をし、余分を隣國や、より一層困窮している

て起ち上りますならば、今まで列國から「エコノミック・アニマル」と輕蔑されていたことから一轉して世界から尊敬を受けるに違いありません。その点からしてもまさに『禍を轉じて福とする』好機を神から與えられたものとして受けとるべきだと信じます。

（これは、印度の救ライ運動、こんどは韓國の救ライ運動に大きな努力を捧げている倉敷市の牧師であり詩人である河野進氏からの私信の一部を使わせて頂いたものであります。――梅月高市）

多くの皆様から賀狀を頂き有難うございました。秋以來、家内の兄そのほか双方の近親に死者があり、賀狀を頂くばかりでお返しできない失禮を一層重ねる仕儀となりましたことをどうぞお許し下さい。

紙上ながら皆様の御健勝と御多幸を祈ります。

梅月高市
千代

賀正

サンダベー佛教会
補教士 林宙晃
會員一同

Thunder Bay, Ont.

謹賀新年

松下一郎
節子
家族一同

625 Bunting Road
St. Catharines, Ont.
L2M 2Z9

原清次
フサエ

P. O. Box 68,
Geraldton, Ont.

紙上を借りて年末年始のご挨拶を申し上げます

角浜トラ

412 Greendale Dr.
Windsor, Ontario

謹賀新年

金光 か
ミガ

112 Turn…

謹賀新年

和田一凡

971 — 6th Av…
Seattle, Wash. 98104, U…

謹賀新年

昭和四十九年元旦

在カナダ日本國大使…

特命全權大使 西山…

館員一…

EMBASSY OF JAPA…
FULLER BUIL…
75 ALBERT ST…
OTTAWA, ONTA…
K1P 5E7

日本、緊急を宣言

インフレと石油危機に對處

(東京)石油危機に対処するため、日本政府は今週、『経済的緊急時』を宣言、石油不足による経済的危機を切り抜け、インフレ抑制に挙国一致の努力を国民に訴えた。国会は石油の供給、需要を統制する権限を政府に与える法案を通過した。

田中首相は『国民がこの事態に直面して、政府の措置に最大協力してほしい』と訴える声明を行ない、物品の買溜めや暗買りに対して政府はするどい眼を注ぎ経済的混乱をさけるべく努力をすると誓った。

アラブ原油は一月からその価格を大巾に引き上げることで、需要のほとんどを輸入する日本の燃料危機はさらに増大することになっている。

円切下げへ

(東京)アラブ原油が一月から値上りになることで日本の金融界では円の平価切り下げを期待している。東京の為替市場ではドルが強気を示している。円は米一ドルに対して二八五ないし三〇〇円にまでと新値を呼んでいる。

各地短信

(ビクトリア)ビーシー州は来る一月六日から日光節約時を励行すると政府が先般発表した。米国に習ってビーシー州がカナダではじめて。

(オ州政府は一年中の日光時採用についてまだ決定に達していない)

(マドリッド)フランコ老元師の後継者カレロ・ブランコ首相(七〇)は先週、専用車に爆弾が仕掛けられてあったのが爆発し即死した。運転手と護衛者も死亡した。

(ビクトリア)ビーシー州政府は七四年度中に、観光プロモーション・オフィスを日本に開設することになろう。当局は『日本には一億一千万の人々がいて海外旅行を願っている。対岸のビーシー州は好適なツーリストの目的地で、娯楽は十二分にある』と語っている。

ベビー早生れ通知どうぞ

(ニューカナデアン社主催)による『新年早生れコンテスト』は七四年度で二十四回目。元旦生れベビーが今までに十五人もいて、一九五一年にスタートしたこのコンテストの最初のベビーは七四年で二十三才になっているわけ。

来る一月十二日までにベビーの生れた時間、病院、ドクター名、体重などのほか両親名とそのアドレスを本社へ通知して下さい。いちばん早生れのベビーと両親にはお祝い品を差上げることになっている。

宮崎醫師の自叙傳

注文殺到で増刊急ぐ

本紙紹介記事の反響大きく

(リルエット)当地在住の宮崎ドクターがこのほど出版した『在加六十年』と題する自叙伝を本紙が日英両語らんに記事として紹介したことについて、同ドクターから、このほど感謝をこめた手紙が寄せられてきた。それによると

△紹介記事を読んで、私の小冊子を希望する方々が殺到し、早くも品切れとなりました。現在第二版の印刷中ですから十分注文に応じられるものと思っています。

△一、二世の方々からおほめの言葉をいただいて却って恐縮しております。私の小冊子のことを晩市のシービーシー・ラジオ番組担当者が知り、電話でいずれインタヴューしたいと申込んで来ましたので快諾いたしました。恐らく一、二月中には実現しそうで、私の声が番組『アイデンテティ』を通して全加で聞かれることになりましょう。

ス町で第十一回剣道大会

来る一月二十六日(土)に開催

(ステブストン)当地恒例の米・加剣道大会は一九七四年一月二十六日(土)午前十一時から開催される。ロスアンゼルス、サンフランシスコ、タコマ、シアトル、ニューヨーク等米国各地及びトロント、ウィニペッグ、晩市等のカナダ各地道場にはすでに参加招請状が発送されているが、個人参加希望者は来る一月十六日までに、氏名、段位、年齢等を明記して、クラブ会長小西芳明(電話 二七七-三四六二)若しくは主席師範谷上盛春(電話 二七七-三五九六)まで申込んでほしいと道場側では希望している。

六日上映

ト市会館で

トロント日系文化会館お正月の映画は、松竹時代劇『すっとび野郎』で、一月六日(日)午後二時と八時に上映される。この映画は橋幸夫、倍賞千恵子の黄金コンビに、豪快丹波哲郎を加え、強力な配役で、市村泰一監督が描く痛快無類な現代調股旅大作。

橋幸夫が主題歌『すっ飛び野郎』のほか、飴やまか『青春道中』『お嬢吉三』『さのさ』などを唱いまくる新年早々にふさわしい楽しい映画。

スイ星が見える

十一月末から南東の空にかすかに見えはじめているスイ星『コフタク』は、一月中旬に最もはっきりして二月になると消えてゆく。

次号は一月八日

本紙の年末特別號は二十八日付でメールいたしました。なお一九七四年一月中に新購読を申込まれる方には特別號一部を無料で進呈いたします。本紙の新年第一號は八日付で發行します。各位より送って下さった本社宛の賀状を紙上でお礼申上げます。

ニューカナデアン

廿五日に次男出産

ツルドー夫人

(オタワ)ツルドー首相夫人は、またもやクリスマスデーに男児を出産、ジェスティン(第一児)も二年前のクリスマスに生まれ、弟は重さ七斤で、母子とも健全。シガーを記者団に配りながら、父親の首相は『女児がほしいので、これからも頑張ります』と笑顔いっ

○ト市各日系教会、佛教会 一月六日午前十時日曜ら拝、十一時朝の礼拝、午後二時 群月法要、聖公会 六日午前十一時宇崇拝式、説教『新年の決心』、今井司祭、合同教会 六日午前十一時宇、祝よ、神の小羊、岩井牧師、午後二時於ける會、三派合同の献會一致祈祷式

……ばい。

記事と廣告訂正

△第三部、ページ年納久繁氏の記事中、第四段目の『現時点に於ては──の書き出しから十行目の、西欧を祈檻は『席巻』と訂正

△十二月七日の紙上、小原喜美代さんたちの欠礼広告のアドレスを次のように訂正します。

R. R. 1, Winlaw, B.C. V0G 2J0

特集号日本送り

本紙の年末特集号の日本送りは一部送料とも七十五仙 すでにかなりの申込みがあります。どうぞ早目に宛先・送り主を明記の上、お申込み下さい

ニューカナデアン

御案内

在トロント日本國總領事館

新年祝賀会を左記の要領で開きますのでご案内申し上げます。

記

一、日時 一月一日(火)午後二時より四時まで

一、場所 日系文化会館 123 Wynford Drive, Don Mills, Ont.

在留邦人 日系人 各位

謹賀新年

清水 利尾子 きよ子

574 Langside Street Winnipeg, Man. R3B 2T7

謹賀新年

横目光雄 奉香

240 Willow Street Kamloops, B.C.

喪中に付き年末年始の御挨拶をお欠きしました

平山一郎 家族一同

71 Borrydale Ave., Winnipeg, Man. R2M 1M1

兄死去に付き年末年始の御挨拶を欠きました

村上

Mr. & Mrs. K. Mu... R.R. 1, Rainbo... Ganges, B.C. V0...

トロント日系文化...

幸運賞くじ

△十二月十九日... 小島ミヨ子夫人、サン・ロラン(...号三九六

△映画 一月六日...

欠禮とあいさつ

去る十一月初め、訪日後一ヶ月間の暴風雨に遭難から兆しのあった水虫、被害甚だしく殆んど病院の手当てを受けていました。予定通り十二月中に帰着しましたが、みかん販売の最盛期に当地をとび回って無理したため、十一月十五日に帰着と共に入院、治療生活に入りました。右、事情で不本意ながら年末年始のごあいさつ欠礼いたしましたことをご了承下さい。唯今は歩行が不自由なだけですこぶる元気であります。ご健康とご多幸を祈っております

在トロント 露木

七四年度初の日本映画会

総天然色『すっ飛び野郎』

市村泰一監督・痛快無類の現代調股旅大作

□主演 橋幸夫 倍賞千恵子 丹波...

● 一月六日(日)午後三時と八時 二回

トロント日系文...

新年宴会には本格的...

江戸前にぎり寿司をどう...

出前・出張の用を受け賜わりま...

トロント 太鼓寿...

石倉 ... 八六三-〇...

謹賀新年

今年から紙上にて年始のご挨拶を申し上げます

坂(パン) 花枝

351 Jacques Cartier
Farnham, Que.

西尾 遥平
は ま

4630 Melrose Ave.
Montreal 261, P.Q.

田口 善一
文子

5954-24th Ave.
Montreal, P.Q. H1T 3M3

竹田 寅雄
家族一同

40 Coullard Street
Farnham, Que. J2N 1V7

宇野 みちよ

5744-9th Ave.
Montreal, Que. H1Y 2J9

山本 雪子
美

4528 Coolbrook Ave.
Montreal, P.Q. H3X 2K6

謹賀新年

ドクター
堀 近夫
夫妻

231 Grove Street
Cambridge, Mass.
02138 U.S.A.

謹賀新年

小野 林蔵
同 とく
小林 博愛
同 綾子
家族一同

1184 Dover Drive
Chomedy, Laval,
P. Q. H7W 3L7

渡邊 きを
家族一同

3112 Beauclerk
Montreal, Que. H1N 3T8

森下 栄作

497 Lisa Avenue
Colony Ridge
Odenton, MD. 2113 U.S.A.

難波 勝登

95 Little John
Dundas, Ontario

賀正

上田 伊八
同 鎮女

3463 Trafalgar St.,
Vancouver, B.C.
V6L 2L7

謹賀新年

外園 愛次
メリー
家族一同

820 Hollywood Road,
Rutland, B.C.
Phone 765-5584

謹賀新年

モントリオール
日系人會

謹賀新年

在モントリオール

日本國總領事館

總領事 田村 豊

外館員一同

CONSULATE GENERAL OF JAPAN
Suite 2701
1155 Dorchester Blvd. W.,
Montreal, P.Q. H3B 2K9
Phone 866-3429

賀正

一九七四年元旦

モントリオール

二金會

Montreal Japanese Association of Commerce, Industry and Transportation

---

謹賀新年

慈光照護のもと、皆様には佳き春をお迎えのこととお慶び申し上げます

モントリオール仏教会

開教使 高畑 樂導
役員一同
会員一同

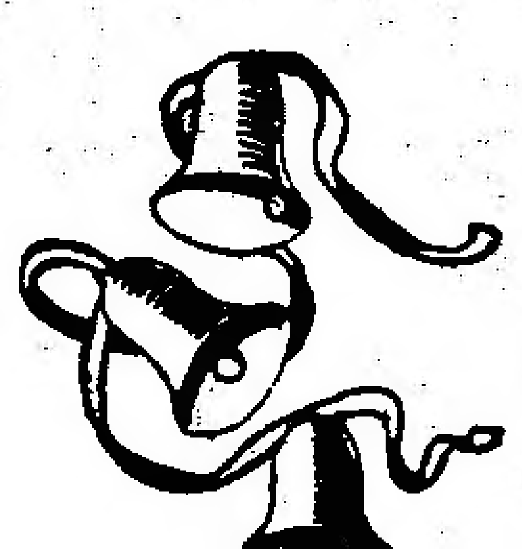
5250 St. Urbain Street
Montreal, P. Q. H2T 2W9

謹賀新年

忍冬句会(沖支部)

代表 竹田 孤村
会員一同

謹賀新年



宮本食料品

モントリオール市
聖ヒューバート街五

MIYAMOTO PROVI
5997 St. Hubert
Montreal, P.Q. H
Phone 27

謹賀新年

馬場 貞次郎
ハッ
サム貞明

52 Gatesview Drive
Scarborough, Ont.
Tel: 261-7637

花月 とよ

8 Montview Ave.,
Toronto, Ont. M6P 2L3

松尾 静枝
正夫(フランク)
貢(ジャック)

177 Browning Ave.,
Toronto 355, Ont.

森次 静子
森次 健

4 Jerome Street
Toronto, Ont. M6P 1H7

新 エダ

12 Edge Park Ave.,
Scarborough, Ont.
M1L 2E5

平野 恒喜

8150 Bayview Ave.,
Unit 39
Thornhill, Ont.

謹賀新年

岡本 政枝
家
雅恵
ポール・グレン
肥田野 静子

Black Creek Blvd.

謹賀新年

晩市 岩田旅行社
東ヘステングス街一一二五

ト市 岩田旅行社支社
スパダイナ街一六二

謹賀新年

岡本アゲ店

岡本 政枝

221 Halam St.
Toronto 173, Ont.
Phone: 531-3145

謹賀新年

法人 濟生會

トロント市

謹賀新年

亀岡書籍貿易商会

亀岡 徳衛
マスエ

KAMEOKA BOOK TRADING CO.,
889 Dundas St. W.,
Toronto 140, Ont.
Phone: 368-9984

謹賀新年

金光教トロント教会

教会長 西村 まつ
教師 黒田 初見
信徒 一同

243 Rhodes Ave. Toronto 8, Ont.
Phone 463-1950

謹賀新年

生長の家
トロント誌友相愛会

山本 巌
重石 喜美子
富本 宇太郎
上田 とよ
堀 清司

謹賀新年

古屋スーパーマー
古屋トラベルサー

FURUYA SUPER MARKET
FURUYA TRAVEL SERVICE
460 Dundas Street West
Toronto, Ontario. M5T 1G9
Tel: (416) 363-0655

謹賀新年

ジャパン フード コーポ
カナダ リミ

JAPAN FOOD CORPORATION (CAN
25-6 Connel Court,
Toronto, Ontario. M8Z 1E8
Tel: (416) [illegible]

ニューカナデアン

THE NEW CANADIAN
479 Queen St. W.,
Toronto, Ontario
M5V 2A9
Phone 366-5005
Second class mail registration number 0380

一九七三年度 特別号(一)

健康談義

八十歳の春を想う

大浦孝秋

人生八十才にゴールインすると、後幾年生存し得るかに一抹の不安をもつものと思います。光陰矢よりも速しと申しますが、全くそのとおり、夢のように過ぎ去った後をふり返って、若き日の怠りを悔んでみても取り返しのつかぬこと、ただ今日も結構　明日もかくあれと、その時々を感謝し世のため人のために尽せることを喜びとし誇りとし、子孫の繁栄を祈るのみ。

健康医学に取組んだのも一家四人の弟妹が若くして早逝し、私自身も健康に自信なく、スポーツは僅かにテニス（軟球）ぐらいのこと、それも學校時代のみ、三十才の頃には全抜歯を命じられた歯槽ノーロを患い、四十才の頃赤痢にかかったが、乳酸菌乳と黒砂糖だけで二日間で全治し、大いに民間療法への興味をもたされ、大阪大學の病理學者片瀬淡博士の鞄持ちになり博士コースをたどったが、動物実験に二万円の費用がなく、それもあきらめて赤本の海軍看護大尉築田多吉氏の「看護の秘訣」に刺戟されて彼以上の者になるべく「家庭療法」全集を主婦の友社か出版、それが雑誌の千月附録になったのを動機に、京都の中外日報社に「無病道」を百五十回連載、これも一本にまとめて出版、人間医學にスタートした。

こんなことで飯が食えるか、家族を養えるか、そんなことは全く分らない。當時の商賈往來には類のない職業　片瀬學をふり廻しては民間治療師の団体や薬局の団体に呼びかけて講演・講習で、カルシュウム医學をおしゃべりさせて頂き、教授がのこしてくれた遺著を出版して賣りさばく商賈で糊口をしのぎ、次々に出す著書が幸いによく賣れて「青汁療法」上下二巻など一回の広告も出せなかったのに再版また再版と、翁のふところはふくれていった。

考えれば、全く運命である。

人を助けてわが身が助かる。金か生命か、食って生き、食わねば死だ。神様拝んでも腹はふくれぬ。食い間違えば死だと叫びつづけて今日に至った。経済都市の大阪の場末で、間口三メートル奥行五メートルの小商家を本拠として、このあわれむべき一存在が、現代医學のみでは救い得ない病氣を・シドシと救ったのだから面白い。一例が、肺結核に薬のない時代、自然療法を唯一の頼みとしていた時、私は薬はいらぬ、生きているものを食え、それ以外は全身のマサツ（濕布でマサツ・マッサージをする）深呼吸運動、あとは精神的に坊主の真似もしたが、起死回生の奇蹟が起った。死は死を呼ぶ　生は生につながる。米・野菜も、動物も皆生きたまま食え、相手に死んで頂いてその生命（分せきでは出てこない）を頂くのだ。この方法で多くの運命に見捨てられた重症末期の患者がみな起き上った。薬が効かなくなった患者も、これで治せることを今も日々に体験している。

日本では昔から末期の病人には生きたものを与えよと、鮒一メダカという淡水魚の最小のものを与えた。中国では九竜虫といってホタルに似た小さい虫を生きたままのます習慣がある。この九竜虫に就ては私も一冊パンフレットを書いたことがあるが、卵時代から十六種の薬草のみで育て成虫にしたものをそのまま飲ますのである。奇効のあることを静岡県清水市外西久保の医師乾兼(イヌイ・ケン)氏が、多くの治験例をもっている。こんな虫がカナダにあるかどうかは知らないが昆虫類には有効なものが少なくない。（中国での話）

今日も新聞をみているとボン大学の病院で、一女性の肝臓病を、二才の牡ヒヒの肝臓から血液をぬいて患者の血液と入れ替えて救ったというニュースがあったが、生は生を呼び、死は死を招く。地上一切の動物はコンロも庖丁も砂糖も、ていない。それが健康で、文化を誇る人間が弱いとはどうも理窟に合わない。

山に寝、野に伏す修業僧には、火断ち塩断ちで、九十、百と生きた伝記がある。猿と人とは近い種族であるが、猿の生活を人間が真似られないことはなかろうと、仙人の修業にこの法がある。山で伏すから山伏という。行者は今も日本に現存し、奈良県吉野の奥の大峰山はこの山伏で賑わっている。

健康は保護ではなく鍛錬である。スポーツ界でいま鍛錬の一番すごいのは剣道でも柔道でもなく、プロレスであろう。力道山は殺されたが、彼の食物をみたことがある。何んと恐ろしい食慾ではあるが、その大部分は生野菜であり骨つきの肉であった。血のしたたる肉と生の野菜。それが彼を日本一のレスラーにした。

私も八十の老を感じる。もっと元気を増したい。しかし私は動物の肉は食わない。死骸はイヤだ。魚や貝の生きたものを喜んで食うが、毎日の食事にそれは不可能である。故に生の野菜五ー十種は植物油と酢のドレッシングでバリバリと入歯で食っている。生きたくば死骸あさりはやめましょう。生は生を呼ぶ。分せ、科学では、生命の神秘は解けないが、体験すれば蛇や鰻の生き血の貴さや、生きぞその有りがたさも、生野菜の旨さも分り、必ずこれで元気盛りもり、人生を楽しめるものと思う。これが八十才の私の結論である。

（大浦孝秋先生は「人間医学」主宰。私が七年前から「健康談義」だなどと、なまいきな欄を設けて何や彼と書きはじめた動機を与えて下さった方である。そんなことから先生のこの一文も「健康談義」と銘うたせていただきました。（梅月生）

相互理解の深まりを

特命全権大使　西山昭

皆様、新年おめでとうございます。

一九七四年の年頭にあたりまして、皆様の御健康と御多幸を心よりお祈り申上げますとともに、一言新年の御挨拶を申し述べたいと存じます。

時の経つのは早いもので私は一昨年八月カナダに赴任して参りましてから既に二度目のお正月をオタワで迎えることになり感慨を新たにしております。

一昨年の十月初めにはカナダの北極地方を視察する機会があり、また昨年六月には、マリタイム諸州を回るなど致しまして、今までにほぼカナダの各地を観て参りましたが、私はこの広大な国土の中に豊富な天然資源を擁するカナダの将來には洋々たるものがあると実感を深めました。

日本とカナダの間の友好親善関係は、政治、経済、文化等のあらゆる分野におきまして益々緊密の度合を深めてきておりますことは皆様御承知の通りであります。最近、カナダにおきましては、カナダが太平洋国家の一員であるとの認識が一段と高まってきており、中国と並んで日本との関係緊密化に努力が向けられていることは、私は両国間の外交にたずさわっておりまする者にとり心強く思われる次第であります。

特に、近年における日加両国間の貿易経済関係の発展には目覚ましいものがあり、両国間の貿易額は最近十年間で実に約六倍近くの伸びを示しております。しかしながら、日加両国の関係の絆を真に幅広く揺ぎない基礎の上におくためには、経済、政治の面のみならず、両国国民の交流が更に活発になることによって相互理解が深まる必要があると思います。その意味におきまして　カナダ社會で御活躍され、日頃カナダの人々と接触の機会の多い皆様の日々の御努力が、今後とも大きな支えとなることは申すまでもありません。

私は、皆様方が今後ともカナダ社会の発展に寄与されますとともに日加両国間の相互理解と友好親善の増進のため力を尽されることを心から希望致します。

私共、両国間の外交にたずさわる者といたしましては、太平洋を越えて結ばれる日加両国間のパートナーシップの絆を一層深めるため、新たな決意をもって出来るだけの努力を傾ける所存であることを御約束するとともに、一九七四年が日加両国にとりまして更に実り多い年となりますよう心から念願するものであります。

賀正

ニューカナデアン一同

年賀広告や御寄稿による皆様の心暖い御協力と御支持により特別号が出来上がりました。各地にあって私たちのために色々と御世話下さる方々の御助力をも合せ皆様一人々々に深い感謝を捧げ、新年度においても一層の御べんたつと御協力を賜わるようにおねがい申し上げます。

明るい平和な世界を

世界伝道旅行から帰ったばかりの私が第一に感ずることは、神と人への感謝である。わずか三ヵ月半の短かい旅であったが、気候風土、食事情の異つた未開の国、そのうえ多少心臓を弱らせた私がすべてのプログラムを完遂し、度重なった飛行機の旅も故障なく帰つて来られた神の恵みに対する感謝である。この短かい時の間にも親しい友の幾名かが世を去って行かれた。

その次に感ずるのは　このカナダに住むことは何という幸せかという有難さである。訪れたヒリッピンや韓国には戒厳令がしかれていて国民の自由はない。印度、東南アジア、東洋諸国もまだまだ道徳は低く、貧人は多く、貧富の差は甚だしくて安心して生活することは出来ない。何れの国も人口は過密で生存競争は激しく、いつも緊張してイイラしている人達を見るつけ、富裕の生活の幸せを思わさせられる。人は分食べることができないどつらいことはない。印や東南アジアにはこんなが多いのだ。多くの国々人は言論・宗教・教育の由をもつてない。政治不安定で何時革命が起らいとも限らない有様だとえる。インフレは人々の活を脅やかし石油危機で業者が増加しつつある。う世界情勢の中で、比較的に道徳水準の高い国平和な気持で生活できるを享受は、これだけ感謝しているであろうか。

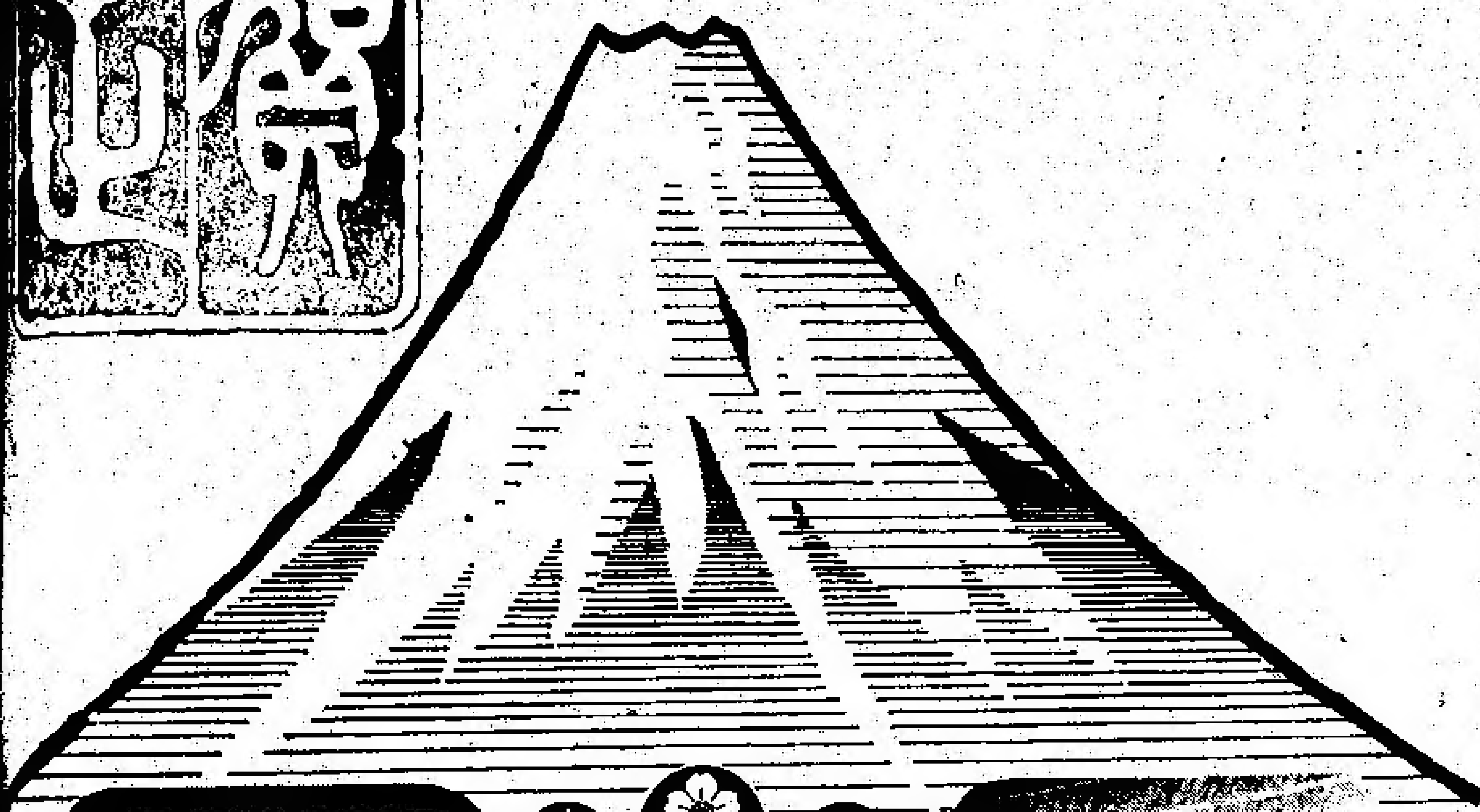
思うに、宇宙は神によ創造され支配されている。そして神は凡ての生命の源であり、人間は神の創造物の最後の最高のもので神の生命をうちに宿しているのだと聖書は教えている。この神を信じ、愛し、敬うか否かによって人生の意義が変り、文化の差が出来、人の幸・不幸が定まって来ることを此の度の旅行では明示された。

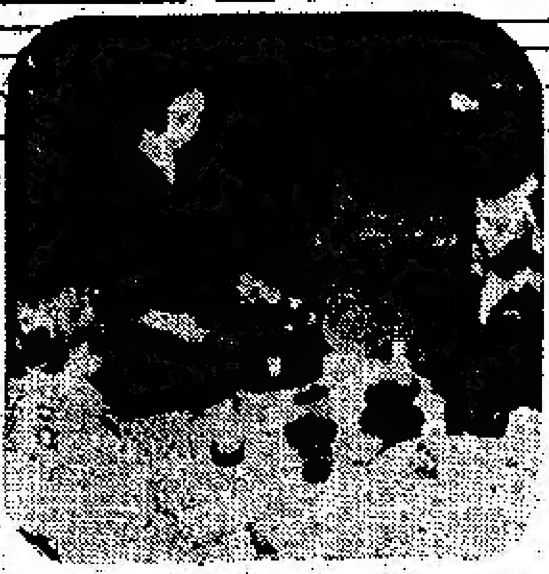
それらのことを明確に教えて下さったのが、受肉降誕せられたキリストだと私は信じている。このクリスマスに、世界の人々が一人でも多く、この神を知り、信じ、愛し、敬い、もっと明るい平和な世界になることを切に祈るものである。

（中山吾一）

賀正

あけまして
おめでとう
ございます





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家族一同
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C/O Butler Hotel
110 Water St., Vancouver, B.C.

角 知通
家族一同
4188 Gladstone St., Vancouver, B.C. V5N 4Z3

二階堂 源作
3691 West 23rd Ave., Vancouver, B.C. V65 1E6

[illegible]挨拶を失禮させていただきました
田頭 ますえ
718 S. Boundry Road
Vancouver 6, B.C.

親族に不幸がありましたので年末年始の挨拶を失禮いたしました
山村 義雄
トミキ
2132 East 43rd Avenue
Vancouver, B.C.
V5P 1M7

北村 武雄
信枝
317 Walnut Ave., Kamloops, B.C. V2B 1K4

紙上にて年末年始の御挨拶を申上げます
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西崎 久四郎
同 かね
4096 Nithsdale St., Burnaby, B.C.

本年から私共老齢のため文筆意のごとく運びもせず、不本意ながら賀状を差控え紙上にて謹んで御挨拶を申し上げます
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ツマ
1549—6th Ave. East, Prince Rupert, B.C.

Season's Greetings
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3458 Dunbar Street, Vancouver, B.C.

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中村花屋
晩香坡市メンバー街三四五八
中村 源三郎
同 きみ

新年のおよろこびを申し上げます
一九七四年元旦
グラッドストーン
日本語學園
園長 村上陽子
職員一同
ピー・テー・エー
生徒一同
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Vancouver 16, B.C.

謹賀新年
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聖誕八百一年元旦
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開教使 小坂暫默
同 八雲大潤
補教士 岡野了榮
婦人会
壮年会
青年会
日曜學校
VANCOUVER BUDDHIST CHURCH
220 Jackson Ave., Vancouver 4, B.C.
Phone 253-9902

祝聖誕 賀新年
バンクーバー日系人
合同教会日語部
牧師 則末牧男
教会員一同
2855 E. 1st Ave., Vancouver, B.C. V5M 1A9

クリスマスと新年をお祝い申し上げます
武田 正一
ミチ子
Mr. & Mrs. Masaichi Takeda
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Vancouver 8, B.C.

謹賀新年
舊年中の御愛顧有難うございました
本年もよろしく御引立を
お願い申し上げます

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西村市蔵
正
(ギー
1887 Gellrich,
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Vernon, B.C.

太地豊吉
ゑい
R.R. 1, Winfield, B.C.
V0H 2C0

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沼田富代

山本正治
敏枝
家族一同
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Vancouver 10, B.C.

森田勝義
ツルノ
妙子
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氏本勇
竹子
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V0E 2T0

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New Denver, B.C.
V0G 1S0

奥村三郎
P.O. Box 235,
New Denver, B.C.
V0G 1S0

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V0G 1S0

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6?? Woodward Road
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〃 ト〃
110 Sprice St,
New Westminster, B.C.

宮澤八郎
1386 East 21st Ave.,
Vancouver, B.C. V5V 1T2

小柳豊久
イノ
Toyohisa & Ino Koyanagi
29 West 6th Ave.,
Vancouver 10, B.C.

私事一人になりましたので一々賀状を差上げる事が出来ませんので失禮ながら紙上よりお祝申上げます
安田名見
Lillooet, B.C.

祝聖誕 賀新年
ステブストン
日本語學校
校長 横山赳夫
教師一同
父兄維持会一同

野村正雄
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家族一同
546 Moncton St.,
Richmond, B.C.
Phone 277-4897

林林太郎
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323 Garry Street,
Steveston, B.C.
Phone 277-7863

祝聖誕 賀新年
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家族一同
971 Berry Road
Richmond, B.C.
Phone 277-7261

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綾子

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1063 Springfield Dr. W,
Richmond, B.C.
Phone 277-5946

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リッチモンド
日本語學校
教師一同
父兄維持会一同
436 Garry St.,
Steveston, B.C.
Tel. 277-2323

祝聖誕
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須賀枝
家族一同
1186 Railway Ave.

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ステブストン武道館
劍道道場

謹賀新年
ステブストン佛教会
婦人会
壮年会
青年会
日曜學校
開教使 岡田眞治
436 Garry St, Steveston, B.C.
Phone 277-2323

謹賀新年
バーノン日系婦人会
ビーシー州
バーノン市郵函八五二
Vernon Japanese Women's Auxiliary
P. O. Box 852, Vernon, B.C.

祝聖誕 賀新年
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ケローナ(日英) ヴァーノン
サンマランド グリーンウッド
ミッドウエイ ニューデンバー
会員一同
牧師 小野善雄
OKANAGAN JAPANESE UNITED CHURCH
2649 Hwy 97 N, Kelowna, B.C. V1X 4J6

賀正

皆様 新春およろこび申し上げます
本年も倍舊のお引立をお願い致します

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電話 二五三ー七一六八ー九

夏原薫
小柳三郎
ジャングラリー
他一同

お別れにあたり

在トロント総領事 山口孝一郎

いよいよ悲しいお別れの時が参りました。當地在勤二年半余の間、當地の在留邦人及び日系人から寄せられました御好意、御声援に對し厚く御禮申上ます。

當地在勤中實にいろいろのことがあり、忙しく動き廻っているうちにあっと云う間に時が過ぎたと云う感じです。

第一年目は、官民貿易合同會議、日加經済閣僚會議日本政府訪加經済使節團の來訪その他の目まぐるしい行事で忙殺されました。第二年目は情報文化センターの建設、日系文化会館の日加庭園の建設で忙殺され、第三年目は漸く新公邸に移轉でき、家具もどしどし發注して、さてこれからと云うとき、自分の注文した家具のでき具合を見ずに歸国することは残念でたまりません。

しかし考えて見れば、ローマ、シンガポール、トロントと足掛十年、八年半も外国におれば、日本の実情にうとくなるのも自然で、この辺で本国で洗脳を受けるのも當然かも知れません。

カナダ、特にトロントは日本から遠く離れており、お互に実情にうといことは當然です。日本の人はオンタリオとか、トロントとか名前を知つておればよい方で、カナダではなく、米国にあると相當の人が誤解しているのではないでしょうか。逆に當地の一般カナダ人も、どの程度日本のことを知つているか疑問です。

最近の時事通信に『物價高世界一は東京』と云う記事が出ていましたが、これは米週刊紙『ユーエス・ニューズ・アンド・ワールド・リポート』の十二月一日号の引用で、生計費の比較で物價高では東京が世界一、二位がストックホルムで、三位がオスロで、四位にまた阪神地区が出てきているそうです。食料品を例にとると、全部スーパー・マーケットで買つた場合の標準世帯一カ月の食費は、東京が二一三・五六ドルで、二位ストックホルムの一五五・七七ドルを大きく引離し、シカゴの二・三倍となつているそうです。住宅費はもつとひどいようで、四部屋、家具なしのアパートの家賃は一、〇一八ドルから一、八八六ドル、これに對してニューヨークの場合は、三五〇ドルから五〇〇ドルだそうです。トロントとの直接の比較は出ておりませんでしたが、近くのシカゴやニューヨークと比較されればよくお分りになると思います。

しかしながら、東京には約一、一〇〇万余の人が生活しているのです。勿論東京都民は苦しんではおりますが、このため暴動が起つたと云う話も聞きません。実際に生活すれば実感がわきますが、遠く離れておれば実情が分りにくい一例として引用した次第です。

當地には在留邦人、日系カナダ人を含め約二万余の日本人が生活しています。このうち一世の方々は別とすと、日本との縁も次第に薄れ、日本語や日本文化を含めた日本そのものに對する興味や関心が薄れて來るのは自然の勢です。ただ心配なのはそれでよいかどうかと云うことです。最近では當地の一般カナダ人は非常に日本に興味をもち始めて來ており、たとえば當館の情報文化センターには連日小學校の生徒が見學に來て賑わっております。日本に関する一般カナダ人の知識は次第に日系カナダ人の水準に近づきつつあると云つても誇張ではないでしょう。戦前までは日本に関する研究は特殊の人の仕事であつたと思います。しかし戦後は無数の日本研究書、紹介書が英語その他の外国語で出版されております。日本語を知らないと云うことが日本を知ることの障害になつて參りました。當地には幸い日系文化会館や當館の情報文化センターもございます。センターには数多くの日本紹介の映畫フィルムが備えつけてあります。どうか皆様のお子様、お孫様に日本のフィルムを見せて上げて下さい。文化会館で三世児童のための文化映畫会を定期的に開催することも一つの方法だと存じます。

最後に、トロントを離任するに當り、當地の市協、文化会館、佛教会、合同教会、聖公会、日本語學校維持会、壽会、新月クラブ、ニッポニア・ホーム、ガーデンクラブ、トロント商工会その他日系団体の方々、ハミルトン、ダンダス、また遠くチャザムの日系の方にこれまでの御厚誼を謝し、今後一層の御繁栄と御多幸を祈る次第です。

謹賀新年
昭和四十九年一月一日
在ヴアンクーヴアー
日本國総領事館
総領事 村上 謙
外 館員一同
CONSULATE GENERAL OF JAPAN
1210 Board of Trade Tower
1177 West Hastings Street
Vancouver 1, B.C. Canada
Tel: 684-5868

謹賀新年
在ウイニペッグ日本國總領事
茶木哲之助
185 Carlton St., Winnipeg, Manitoba. R3C 3J1
5th Flr., Three Lakeview Sq.

主の御降誕を祝し
併せて新年を賀し奉る
マニトバ
日系人合同教会
牧師 正木義道
信徒一同
MANITOBA JAPANESE UNITED CHURCH
460 Edmonton St., Winnipeg 15, Man.

謹賀新年
"決意をもつて社会の期待に答えよう"
――カナダ佛教団・七四年標語
マニトバ佛教会
各付属団体
開教使 護城孝正
坊守 南 實
825 Winnipeg Ave. Winnipeg, Man. R3E 0R5

謹んで新年のお喜びを
申し上げます
リッチモンド
草月流生花クラブ
代表 清子・ポイコット
会員一同
4731-55 B St., Delta, B.C.
Phone 946-2463

謹賀新年
ドクター 澤田加美夫
キヤロー
家族一同
Dr. K. Sawada, General Practitioner
5003 — 48th Street, Taber, Alta.
Phone 223-

謹賀新年
訪日の旅から歸ったばかりでまだ旅装けず、クリスマス・新年のご挨拶も差し出さず、ご無沙汰さして頂きますことをお許し下さい
坂木哲 榮 華
1361 Dominion Crescent
Kamloops, B.C.

謹賀新年
聞いたおぼえた心まで彌陀にとられて丸はだか本願力の大づなに引かれて参る極楽さ、なんと有難いことであります
信楽を願力に賜わして妙果を実妻に華わさんながらえた命は法の實かな 聞きうることの今日の嬉しさ 合掌
大辻喜兵衛
りと
No. 8 — Victoria Dr., Vancouver 12, B.C.

謹賀新年
内田商会
内田顯三郎
Y. UCHIDA — CO.
329 Main St., Vancouver 4, B.C.
Phone 684-

樂しい想い出

山口爽子

昔ブラジルにおりましたことはそ時折々で大変印象に残っている話なのですが、ブラジル、サンパウロといいましても御存知ない方が多いと思いますので、ちょっと説明しますと、私共のおりました十五・六年前すでに人口四百万を越、二十階、三十階の豪華なアパートが林立するモダンな大都會でした。今は人口八百万以上、過密とポリューションに悩む東京のような街になってしまったそうです。

その町から七八十哩のところに大きな貯水池がありました。丁度ここでいえばシムコ湖のようなものです。さて、その湖の辺りで普通インジオ（北米インデアンと違って余くの原始的な人達です）と少し毛色の違うのを見かけるという噂がたって、調査隊が派遣されました。その結果わかった頃から五・六十年前にドイツからの移民百家族近くがその辺りに入植したのだそうです。日本人が大變な奥地やアマゾン流域に入ったことを思いますと、氣候、立地條件などまるで大国のような所に入植したわけですが、その後にどういうことが起ったのか誰一人として今は知る人がないまま、インジオと混血して、全くの森の人と化してしまったんです。『かの優秀なドイツ民族にして、まゝ指導者に恵まざればかくの如し、短時日にて忽ちにして原始に帰るとは』というのが、その短いコラム文の結びでした。きっとそのドイツ人社会の中にも指導者たるべき人がいたことでしょうが日々の生活に追われて後継者の育成に手が回りかねているうちに、或る日突然疫病に倒れたのかも知れません。

×

さて、振返って見ますると、いつもスケジュールに追われ過ぎてしまったようなトロントの生活でしたけれど、殊にグレナディア・ハイツの静かな公邸におりました頃は、自然がごく身近にありました。ラクーンをはじめ、リス、グラウンドフォッグ、ビーバー、スカンクそれに鴨、種々様々な小鳥達。これに殆んど私共の家に住みついていました近所の犬スコッティが加わって、おかしいこと楽しいことが沢山でした。ハスキーとコリーの雑種のスコッティは大變人なつこくアダプトしたい程大好きでしたが、厚い毛皮の外套を着ていますので、どこよりもこの国にいるのが幸せでしょうとあきらめました。ブラジルだの、スエーデンだの、廣大な自然に恵まれた国々に居りましたけれど、こんなに自然の動物達と交流がありましたのはここだけでした。

目覚しいばかり、發展をみせるこの街をみておりますと、私の子供の時分の東京が思い出されまして、どうか東京の轍をふみませんようにと祈らずにはおられません。勿論よき傳統が、市民の叡智を集めて理想的な町作りがなされることゝしようと存じます。皆様方のお力ぞえでこの年月充實した日々を過ごせましたことを御禮申し上げますと共に一層の御發展・御多幸を祈り上げます。

（山口總領事夫人）

にじ

中島カノ

人という字があります。これは象形文字での説明に『男と女が助け合ってささえあって立っている。どちらかが倒れると、二人共倒れてしまう』という意味で出來たということです。

それと同じ意味で、西洋では虹があります。虹の美しい橋は、これらの両側に男と女がいて、二人で半円形をつくり、どちらかがくずれると、完全なアーチは出來ないとか。

この虹に心をえぐられる様な思い出があります。何年前のことでしょうか、作家三島由紀夫が、突然人をさわがしてこの世を去ったその日のことでした。昼食がすんでリラックスしているとき、友人が息をきって部屋に入って來ました。

『三島由紀夫が切腹した』

友人はそこまで云うと絶句しました。『今、テレビで報道している』連れの友人はあとをつづけて云いました。私は反射的に席を立ち、まだ食事をしている人もハシを置くと、下のテレビのあるロビーにかけつけました。アナウンサーが沈んだ聲で、今迄の經過を伏目がちに心をおちつける様に一言、一言かみしめる様に話していました。テレビの前には、たくさんの人が息をのんで見つめていました。學院の外の通りは、急車やパトカーが、けたたましい音を鳴して走り去っていく。もう帰って來ない魂をよびおこす様に……。そのうるささと、テレビを見つめる静かさが對照的だった。

四時頃、今迄明るかった空が一面に黒くなり、はげしい夕立ちがあった。報道さわぎにざわついていたロビーはシンカンとし、雨の音がむなしくはじいていた。が、突然その雨が止んだ。東の空が無気味に晴れわたり、お茶の水の神田川に、螢光塗料によって浮きぼりにされた様な美しい虹が二重にかかったのです。表の通りは何事もなかった様に、灰色のモヤの中を警笛を鳴しながら車は動きまわり、外を歩く人は、雨が止んだナアーでもいいたげに傘をたたみ空を見あげていた。

その夜、私は用があって市ケ谷近くをタクシーで走っていたとき、いつも通る道が大混雜していた。そしてパトカーの赤い灯が私の目に焼きついた。新聞社は輪轉機を止めてこの重大ニュースを特別に入れ込みいつもより一時間おそく配達された。友人宅の應接間の上にその一面記事がのり何氣なくその写真を見たとき私の胸はむかむかとまりそうだった。首のない体が横たわり、その側にハチマキをした首がころがっていたからだ。

信じられなかった大事件が、私の心に事実として残り、無氣味に晴れわたった空に出た虹が、永久に私の目に焼きつき消え去ることはないであろうと思った。

能力を伸々と育てる

古畑銀之助

年末に、ジャパン・トリオ（松田陽子＝ヴァイオリン、堤剛＝セロ、田崎悦子＝ピアノ）をイートン・オーディトリアムで聴いた。曲は、ハイドン、ラヴェル、ブラームスだった。トウキョウ・クアルテットも、三月七日、トロントへ来る。どちらも、北米で名乗りをあげた桐朋學園出身の日本の若い音楽家たちである。

トウキョウ・クアルテットは、レコードで聴いただけなので、その演奏ぶりが大変期待される。レコードの限りでは、その技術は精密機械のように正確ですばらしいが、音樂は未だしの感が深く残り、日本の『追いつけ、追いこせ、ひとに負けるな』主義教育の影響が、ありありみえ、スポーツ競技のような演奏だった。

ジャパン・トリオも同じだろう、くらいに思って、聴きに行って驚いた。このトリオは、技術の立派なことはむろん、なんと楽しげに音樂を、とくにハイドンとブラームスで、聴かせたのだから、ショックだった。とりわけ、松田のヴァイオリンは、音色の多彩繊細なフレージングの、豊かな音樂だった。

勝手に『ジャパン』を名乗る厚かましい若者たちだな、まあ聴いてみてやろう、と思って行ったのだったが、演奏を聴いて、これなら『ジャパン』を使ってよかろう、これからがたのしみだ、と考えるようになった。きけば、一月八日には、オタワで、ベートーヴェンのトリプル・コンチェルトを弾くという。

ところで、松田はロスアンジェルス、堤はオンタリオ州ロンドン、田崎はニューヨークに住み、演奏と教棟の生活をしながら、その才能を伸ばしている。とかく、日本を離れ、自由に才能を開花させた日本の藝術家や學者は多い。基礎の教育と訓練は日本で受けるものの、能力をのびのび育てるのは、日本よりも歐米だった、というのは、日本と日本人とが、みな、深く考えなおしてみる必要が、どうしてもある。（ジャパン・トレード・センター前所長）

謹賀新年

賀状の代りに紙上により御挨拶申上げます

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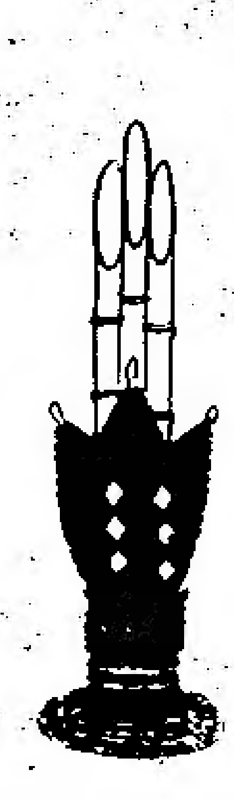

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ヨシ
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美好
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[illegible] 木村豊松
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クリスマスと新年のお慶び申上げます。
平素の御無沙汰を謝し貴家の御多幸をお祈り致します
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72 Prust Ave., Toronto, Ont.

祝聖誕 賀新年
『この世の栄よりかくれて、秘かに馬小屋に生れ給ひし神の子羊よ、我らを導く、星を示し給へ……』
アンデレ神父
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ハウランド街一〇〇番地
司祭 今井献
コンウェイ街三三五番地
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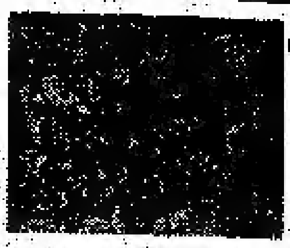
一九七三年度
特別号(二)

ブラジルに時は流れて六十五年



川路國三

南国にひたいの汗をかきながら、北方雪国の皆様に謹んで新年のご挨拶を申し上げます。

カナダを離れて二年に近く、ブラジルに來て早や一年半。月日の経過に驚くと共に、世界の広さを改めて見直しています。カナダに住む間は南米のニュースはほとんど聞かなかったし、ブラジルではカナダのことは何も分らないのが普通です。しかし梅月さんがこの二年間送り続けて下さったニューカナデアン紙は机上に積んで三十センチに達し、カナダの涼しい空気が絶えず流れてきました。今度はこちらから、カナダの同胞とも深い因縁があるブラジル事情をお知らせせねばならぬ番になったようです。

ただ、「群盲象を撫でる」という言葉のとおり、一年半位の滞在では、この大国はまだよく分りません。何しろ、カナダと同じぐらい大きく、南米の半分を占め熱帯から亜熱帯、更に温帯にまで及び、国土の半分近くはまだ文明の及ばない大密林地帯。それでは野蛮国かと言えば、総人口はカナダの五倍で一億。南部のサンパウロ市は八百万、リオデジャネイロ市は五百万の人口を有し、その他の大都市も文化の生活はトロントなどと変らない。気候も驚く程のものではなく、赤道直下のアマゾン河口のベレンの気温は年間大体同じで最高九六度、最低七四度。南部サンパウロは夏十二月五日が最高八〇度、最低六三度。ひと口に言えば、南部の現代文明と北部の未開社会とが同居している姿です。

今から十二年前、私は一年間の南米移住地調査をしたことがあります。あれから十年、ブラジルは変りました。當時同じ日でも朝と夕方では金の値手ちが違うという程はげしいインフレで、国民の間にはアテアマニャン（まああしたがあるよ）といううのんびりした気分がありました。その後十年。経済は立直され、インフレ一〇%台、失業三・四%におさまり、「ブラジル、ノンパーラ」（ブラジルは止まらない）と宣言し、国民は互に「ヴオッセ、コンストロイ、オ、ブラジル」（ブラジルは君が建設するのだ）と誇りを持って立上っています。

また、日本とブラジルの間も近くなりました。南米移住と言えば、ひところは生き別かれとさえ思われる程遠かったようです。しかし今や時代は変りました。

渡伯してから四十二年
あの手この手で働いたあげく
日本帰りは飛行機で
夫婦揃って里帰えり

こんな歌がよまれて、在伯同胞が貸切飛行機で訪日する様になりました。日本も最近は一種のブラジルブームとかで、進出している商社は三百社に達し、在伯日系人は四世までいれてすでに七十万人と言います。都市や農村等、広い地域に分散している日系移住者は、それぞれの移住地で、「入植何十年記念」という式典を挙げ、日系、ブラジル系の区別なく、そ[illegible]賛し、喜びを共にしています。また、カナダのニューカナデアン、大陸時報と同じような日系新聞が三つあり、情報活動や各種の文化伝達を行っています。その中には短歌、俳句等も掲載されますが、特に私の興味をひくのが川柳です。私は川柳には全くの素人ですが各地を巡回して日系移住者の過ぎ來し方のお話を聞くとき、新聞紙上の川柳が、実は移住者の魂の叫びであり、その歴史をうたいあげたものであることを諒解します。そこで新年のご挨拶に川柳九首をあげて、南の同胞の姿をお伝え申し上げることに致します。

〔第一〕行先は知らねど
夫と歩を合せ

ハワイ、カナダ、アメリカと違って、明治の頃のブラジルの移住は家族形態でなければならなかった。家に十二才以上五十才までの[illegible]った。これはブラジル政府がコーヒー園などで永住して働く移住家族を要求したためで、それまでの北米やペルー向けのような単身の出空ぎ渡航は出來なかったのである。働き手が三人以上いない家庭では、兄弟、親戚あるいは他人と養子縁組をしたりして一つの家族を作り上げた。即ちブラジル移住者の家長は必ず結婚をして移住したので、北米のような写真結婚というものはなかった。

こうして家族で移住はしたものの、當時の移住者の考え方は北米と同じく、何年か働いて金を貯めたら日本に帰えるということであった。遠からず日本に帰るはずとは言うものの、見るもの聞くものすべて異国の異風景。妻が頼りにしている夫も心配の程は妻と変らない。地球の裏側のブラジルまでやって來た以上、素[illegible]ない。心を決めた若妻の悲壮というか健気というか、察するに余りある心境がこの歌であろう。

〔第二〕空腹の時代もあった移民妻

切実な思い出。言葉は分らず、賃銀は安く、乳呑子をかかえた苦労の毎日。ひんぴんとして聞く夜逃げの話。ブラジルに行けば賃銀が良いそうだ、何年働けば何百円の貯金が出來よう、と思ったのも、この日傭取りでは夢の又夢。まことに希望薄き時代であった。最愛の家族の墓と涙の別れをしたというのもこの時代である。数十年の苦闘を乗り越えて、何十年記念式に出席したり、昔の汗と涙の農場を訪れた時、万感胸に迫った心中が察しられる。

この苦しい時代を経た日系はやがてコーヒー園の契約を卒業して、ある者は分益農、借地農となり、ある[illegible]へと、ブラジル・コーヒーの戦線で日系人は不退転の働きを示して行ったのである。

右のような孤軍奮闘の苦労はなくなった最近の移住でも、資本も少なく、言葉も不十分な青年達が先輩の後を継ぐべく移住して來る。他国の覚悟の上とは言え、他人のメシはにがい。日本の親元で不自由なく育った青年達の中には、契約年限を守り切れずに脱耕の相談に來る者がいる。時代が変っても移住の成果が挙がるまでには何十年の月日が必要なのであろうか。

〔第三〕何をしに異土に
來たかと子に問われ

この地に生れ、親達と暮して來たわが子が正面から親にこの質問をしたのでもあるまい。子供達は親の苦労は十分知っているからである。ただ、一家団らんの折りに、あるいは親と子と[illegible]い気持でこの質問を発するかも知れない。

しかし子供や他人には何気ない質問でも、親の胸には極めて強くひびく。みずから満足する移民でいないと思う時、あるいは故国を出る時の理想が遂げられていない時、「何をしに來たのか」との一言は強く胸を刺すのである。移住者はその胸の内に、死ぬまで消えない執念のエネルギーを燃やしているからである。これあればこそ異山河の苦労に挑戦し、遠い故郷の肉親との別離の淋しさにも堪えられるのである。ブラジルの農村を巡回して青年達と語る時、よく移民の口から飛出す言葉は、移民自身に向って「俺は何しにブラジルに來たのか！」という自励自奮の叫びである。

（以下は一月の普通号につづく）

資源はいつまで

今井献司祭

創世記第一章に記されて居る有名な天地創造物語りの最後に、人は神の像にかたどって創られ、天地一切の生物を治めよと、地上管理権を委任されたことになっている。宗教的に云えば人間は地上に於ける神の代理者となって神の意志に協力しつつ生物・動物を繁殖させ同時に天然資源を善用する委任があるということである。

最近、中近東のイズラエル・アラブの戦争の結果アラブは原油輸出を制限して反アラブ国に報復した為世界の国々は混乱に陥った。併しよく考えて見れば、T業国のエネルギーの源である油は地球上に無盡蔵にあるものではなくて、何時かは掘り盡し消費し盡すものであることを人類が悟る機会となったと考える。そでガソリンを原動力とした機械文明の終るのも遠い先ではなかろうと思われる。

次に我々の前に大きな問題となるのは水である。水は最も安価なもので、何時でも、何処でも手に入るものと考え、"水を大切に"と訴え様ものなら多くの人は笑うであろう。併しイザヤ・ベンダサンは笑わなし。何故なら水の爲に苦勞している人は世界に多くあるからである。

先年、聖地を訪れた時、亜熱帯のパレスチナ地方では、砂地で木が殆んど育たなく、従って水も無い。或る一寒村では一日一回トラックが水を運んで來て、村の女がバケツ一杯づつ買って頭にのせて帰って行くのを見た。湧水のある町ジェリコは栄えて人々が集り、椰子の林があったり、きれいな小川が流れていたり、観光ガイドが"ここの水は甘いから飲んで見よ"と我我旅行者を説得して車の上に腹這いにさせ小川の水を飲ませた位である。一方ロシャの北方寒冷地では一年の半分近くは氷と雪にとざされて居るため、都会は知らず寒村では水を充分に入手することが困難で、水を得るためには火を燃やさねばならず、火を燃やすためには燃料を手に入れねばならぬという不便があるとのことである。

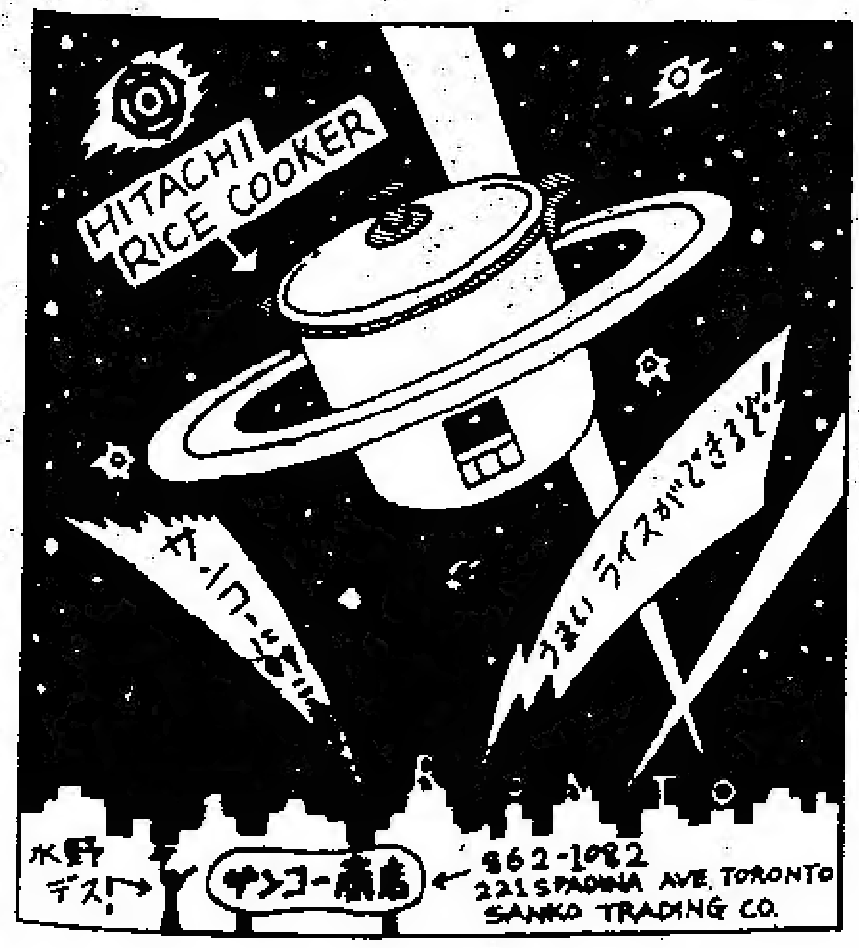
天然資源に恵まれたカナダでは以上の如き不便はないと安心して水を浪費したり、工業用に濫費すれば、一九八五年頃には我々は水飢饉に苦しまなければならぬと、その道の専家は警告している。例えば一ローフブレッド（一包のパン）が市場に出る迄には十一トンの水を消費しているとのことで、之ら莫大な量の水はどこに消えたかというと先ずパンの原料となる小麦を育てる為に必要な水、更に製粉工場ベーカリーで用いる水等を總計して出した数字だとのことである。同様のことは食肉一斤についても云える事だし、野菜についても云える。單に食物についてのみならず、凡ての製産工業に要する水、各市民が消費する水、ホテル・商店が用いる水等莫大な量の水が消費されるから、やがては水不足に苦しむことになろうという警告である。

この様な問題は、その折に解決して行くより仕方がないのであるが、もしも農政者や科学者が、天然資源を用うるのに、人間は神からこれら地上の管理権を委ねられて居るとの責任を感じて居るならば、一国に止まらず世界の人類の為め共存共榮の實を挙げるのではなかろうか。

つまり人間は神の協力者であるとの自覚が一人一人の心に徹底すれば、天然資源を人間の利己的目的のみに浪費する事を戒しめ、今日の危機を乗り越える事が出來るのではないかと思われる。

the SEASON'S GREETINGS

謹賀新年



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Hideo Yamasaki (山崎秀一)
William S. Mizuno (水野貞雄)
Tel. 862-1082

Season's Greetings

J. N. T. AUTO SERVICE

2239 Bloor St. West (at Runnymede)
Toronto (Phone 766-4292)

謹賀新年

一九七四年元日

昨年中は並々ならぬお引立てを蒙り有難く厚くお禮申上げます
どうぞ今年もよろしくお願い致します

経営者 田上和海
並木功夫

体に抵抗力をつける

小早川白露

多くの人は病になると、どうして病氣になつたかと狼狽する。一寸した気候の変化でカゼを引く人がある反面、何の影響も受けない者もある。バカはカゼを引かぬというが、私はバカのせいで一向にカゼを引かない。もつとも若い時はときどき人並にカゼを引いたこともあるが年をとり次第にバカになるのであろうか。

私の近くにいるユダヤ系のドクター・ローズンは柔道・空手を習い、日本文化を研究している日本通であるが、その人が言うのには『同じ家の上と下に住んではいても皆が同様に病になる訳ではなく、肺患者を見舞つたり永年看護して、半年位のうちにそれに罹る人と何んともない人があるが、それは人々の体の抵抗力如何によるものである。それは判つている筈だが、つい油断をするから病におかされるのである』と。では体に抵抗力をつけるにはどうすればよいか。ドクター・ローズンのいうところはこうである。

毎日とるビタミンやタン白も必要だが、ミネラルも大切。それは体に抵抗力をつける素だし健康を守る要素である。ただし肉食からとるタン白は同時にバクテリア寄生虫のビールスも一緒にたべるから、肥えてはくるが病が多い事になる。それを野菜類、穀類、菜葉類から適当にとるなら汚染もなく清いタン白を得ることができる。糖類は体の活

あるが、化學精製された白砂糖などは体の抵抗力を下げ、カルシウムを弱めるので病と戦う力が弱くなる。食間のスキ腹にアメ玉を口にしたり甘いものを食べることを續けていると、年と共に体の抵抗力が下り、腎臓を痛めたり糖尿病になりやすい。血が酸性のドロドロになつていたら蚊やノミや蜂に好かれる。彼等は匂いで血がきれいかどうかがわかるのである。

もう一つ大事なことは、心の持ち方である。いくら理想的なものを食べても、毎日イライラし、腹を立てたり、恨みを心にもてば血はにごり、顔色も悪くなり病人らしく年寄りになる。また續けて体を冷やしたり無暗に厚着をして体の自由をにぶらせるのも血の流れを悪くする。氣の持ちよう

になる。体に抵抗力をつけ
人を中傷したりしないで、
する心がけを持ちたいもの
だ。

謹賀新年

昨年中は一方ならぬ御愛顧を頂きました
今年もよろしくお願い申し上げます

生菓子、煎餅製造業
永見正毅
家族一同

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Phone 251-5598

謹賀新年

シアロン花店
佐々木ピーター

SHARON'S FLORIST,
942 Pape Ave., Toronto 6, Ont.
Phone 425-2122

謹賀新年

昨年中の御引立を感謝申し上げ
今年もよろしくお願い致します

住宅賣買斡旋業
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日本料理
みち

賀正

あけましておめでとうございます

舊年中は皆々様より多大のごひいきにあずかり有難く厚くお禮申し上げます。
どうぞ今年もよろしくお引立て下さるようお願い申し上げます。

謹賀新年

公認 トロント壽會

KOTOBUKI-KAI
BOX 115, POSTAL STATION "E"
TORONTO 4, ONTARIO

謹賀新年

田中時一
きずゑ
田中光顕
綾子(シャレー)
小(ローデリック)
光(ヴォン)
ヒバリ(アリソン)

T. H. TANAKA and FAMILY
64 Northumberland Street
Toronto 173, Ont.
Phone LE. 4-5259

光輝ある新年を
お祝い申し上げます

トロント
如月倶樂部

TORONTO KISARAGI CLUB

謹賀新年

カナダ三尾連絡協会

TORONTO ONTARIO

謹賀新年

カナダ紀州會

TORONTO ONTARIO

謹賀新年

トロント青柳会

謹賀新年

滋賀湖東会

トロント市

Season's Greetings
from
HAMILTON J.C.C.A.

謹賀新年

ハミルトン市
日系市民協会

謹賀新年

柳川商店

Yanagawa Japanese Foods & Imports
639 Upper James Street
Hamilton, Ontario
Phone 381-1518

謹賀新年

熊本縣人会

29 Oakdene Crescent
Toronto 359, Ont.

謹賀新年

神奈川同志会

トロント市

謹賀新年

荻野カマボコ製造所

荻野ジョージ
家族一同

Mr. & Mrs. George Ogino & Family,
125 River St. Toronto 247, Ont.
Phone: 363-6751
Residence: 30 Elvaston Dr., Toronto 375, Ont.
Phone: 755-9586

謹んで新春を
お慶び申し上げます
合掌

決意をもつて
社会の
期待に答えよう

一九七四年元旦

トロント佛教会

開教使 石浦入通
同 宮地文雄

護法会
婦人会
サンガ会
ダナー会
青少年部
日曜學校

カナダ化学会の正会員

雨宮さんのこと

オタワ　永井次郎

雨宮博士

新しい年を迎えるとき、人々は気持をあらたにして新しい年の諸活動に意欲をみなぎらせる。人々は云わば、時間的に前むきの姿勢になってものを考えるわけであるが、そんな折に、あらためて自分たちのまわり、つまり空間的にたてよこの人のつながりを考えてみるのも大事なことだろう。

日系人の方々が、長い年月にわたってカナダで奮闘されたことについては、いまさらここに述べるまでもない。多くの方々がそれぞれの分野で勤勉に働かれ、また子弟の教育に力を注がれた。それらの方々の長い間にわたってのたゆまぬ努力によって、今日の日系カナダ人の社会的地位が確立されたのである。個々の方方の努力は地味な、めだたないものであったと思う。しかし、それら個々の方々の長い間にわたっての建設的なつみかさねがなかったら日系人に対する今日の社会的評価はうまれなかったに違いない。

戦後、とくに一九六〇年代になって、それまでとは違ったグループの人々が日本からやってきて、カナダに定住するようになった。それらの人々とは、日本の大学で博士號をとり、カナダの研究所でポスト・ドクトレイト・フェローとして働き、それからカナダに永住すべく定着した人々である。

それらの人々の数は、カナダ全体の日系人からすれば誠に少いものであるが、オタワのような地域にかぎっていえば、かなりの比率を占めるものであった。それらの人々の多くは、研究所のスタッフとして好遇をうけ、車や家を買い、新しい定住者としてはかなり高い生活を営んでいる。

雨宮良三（あめのみや・よしみつ）博士は一九五九年に、オタワのカナダ国立科学研究所（NRC）へ、

エローとして来られ、一九六一年からは同研究所のスタッフとして働いておられる。一九七三年六月に同氏は、カナダ化学会のフェローに新しく選ばれた。同氏を知る人々の一人として心からお祝い申し上げる次第である。同氏はすでに長い間、国立科学研究所ではシニアー研究員として研究の成果をあげ、研究所の内外でチェアマンをつとめ、一九七三年からはカナダ化学会触媒部会の幹事として活躍されておられるので、フェローとして選ばれたことには何の不思議もない。私は、雨宮さんが何を研究しておられるのか、門外漢で全く知らないが、ご自身の研究に成果をあげると共に、すぐれた研究環境をつくりだすのに功績があったときく。

善意のかけ橋をわたして

雨宮さんは、ひとことでいうならば、善意の人である。同氏が国立科学研究所で働いておられる間に親切にしていただいた人々はきっと沢山数にのぼっていると思う。同氏は、カナダに以前からおられる日系の方、そして日本から最近こられた方と、万遍なく交際され、よく面倒をみてこられた。若い研究者で公私にわたって大変に迷惑をかけた人が再びオタワを訪れた際に、またよく面倒をみておられたというような話を私は何べんも耳にした。オタワの日系人親睦会の幹事として、ピクニックなどにもよく参加されていた。

そんな同氏がオタワにおられることもあってか、既に長くオタワにおられる日系の方々と、新しく来られた人々との関係も極めてスムーズである。同氏の穏かな人柄が、とかくみぞをつくり易い両グループの間に善意のかけ橋をわたして、人間関係が円滑になっているように思われる。そう思って、同氏がフェローに選ばれたことを改めて考えてみると、人を含めての研究環境をよくしてゆくことにも功績のあった同氏が選ばれたのは偶然ではないように思われる。

雨宮さんの善意を内から支えているのは、夫人の素子（もとこ）さんで、もちろん内助の功を見落すわけに

の猫を飼ってあげたり、観賞用の草花を栽培して人々に配られたり、夫人も善意の生活になかなか多忙のようである。

フェローに選ばれるということ自体は、社会的に脚光を浴びるほどの大事件ではないだろう。しかし、その事柄の背後には、一市民の長い間にわたる善意と努力のつみかさねがあるということを見逃してはなるまい。そのような善意にみちた市民の努力のつみかさねこそが、私たちをしてカナ

物心ともに豊かな生活を営むことを可能にさせる大事な要因である。そのつみかさねが、人間関係のたてよこをひろげ、カナダの社会に無理なくとけ込んでゆくのに大きな助けになる。

そういう観点にたって考えると、雨宮さんがカナダ化学会のフェローに選ばれたことは、単に雨宮夫妻にとってだけでなく、私たちにとっても誠に素晴しいことであって、ここに重ねて心からのお祝を申上げる次第である。

生活を規則正しく

井手律

よく、時々何かの会合で知人や友人から『井手さんは一体どうしていらっしゃいますか』といったような言葉を頂戴するのですが、答えは至極簡単です。まア、ごらんの通りどうにかここまで生き永らえて参りましたと答えるのです。

さて、考えてみますと、一日を平和で無事に送るということが長生きをするには最も大切ではないかと思います。ところが年をとると、すべて何をするにも面倒くさくなりまして、まアまア、後で後でといった具合で、おしまいには、明日にのばすといった調子。この習慣が重なると、とんでもない結果になることがあります。それで出来得るだけ、一日の生活を規則正しくやるという『クセ』をつけるのがよいと思います。たとえば

（一）起床の時間をきめて実行する

（二）朝昼晩の三度の食事については、食物の材料は胃に負担の余りかからない野菜類をえらぶ

（三）天気の日は必らず一時間余りの散歩をする

（四）夜は九時と十時の間に就寝する

といったような生活のスケジュールといったものを作って実行することが肝腎ではないかと思います。

それでも余る時間がありますから、それは自分の趣味の方へ回すとよい。幸いトロントには国風流の詩吟会があるので、私は皆さんと共に練習を続けて青春の血をよみがえらせています。大空に向って声を張り上げ、『桜花の詩』でも吟ずる気持はまた格別です。

まア、こうして平凡な毎日ではあるが、つつがなく過ごし、天寿を完うしたいと心がけております。

どうぞ皆様もお元気で。

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昭和四十九年元旦

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神と人と土を愛する

『米国には六回ゆきましたがカナダは初めてです。私は百姓で牧師ではありません』とおつしやつた藤崎盛一先生は、香川県小豆島豊島立体農業研究所々長であり、豊島農民福音学校々長でもあられるという。

先生は十五歳の時、人間が一番正直に生きて行く道は何かと考えもとめて百姓になり、十六歳の時洗礼を受け、それ以来五十四年この道のため生命がけで『神と人と土』とを愛する人をもとめ育てつつ歩いてこられたという農村伝道者。

私は十六歳頃から美しい心の人になりたいと思つた。そして、心正しく人々の倖せを願いつつ生きて来た。誰でも自分の生きて行く道を自分でえらぶことが大切だと思つていた私は、藤崎先生におあいして確信を得たと思います。

『心が変われば行ないが変わり、行ないが変われば習慣が変わる。習慣が変われば運命が変わる。運命の変わらないような愛は愛とは言えない。お互いの愛によつて、少しでもそれぞれの運命を幸福なものに変えていく、それがまことの愛である』とは、本當だと思います。

（トロント タエ）

私の念願

ニッポニアホーム 矢頭信子

年頭に當つて、元旦はあの世への一里塚だと言われた一休禅師の戒めの言葉を今更のように深く感じるものです。私、ホームに入寮以来 年半の間に七人の兄弟姉妹を天国へ送りました。人生の老年期になつてしずかな宗教的境地を求めることは必然的なもので、老人にとつて満たされた生活とは、神の御手の中で生きることであると思います。

私は昨年秋ヨーロッパ旅行中に、有名な寺院や聖地を見学して大いに感激してホームに帰り、毎サンデ

ました。

本年市民権を取るに當り洗礼を受けました。中島様より御ききする聖書の講義に生きる喜びを知り、合唱する讃美歌にて心が洗われる思いです。目まぐるしい世界の動きの中で私共の存在は誠に微々たるものですが、これらすべての者をそれぞれの場所に用いて下さいますよう希望を与えて下さいますよう祈るのみです。

輝しい一九七四年の年頭に當り、高遠にして身近くに居まし給う神なる御父様に思いを馳せ、その愛の中に生かされて一日一日をあなたの御栄えの中にて生活して行きたいと念願するも

級友

久美子

友便り銀杏の大木も蓮池も校舎の庭も市街となりしと

数十年音づれなき名のまざりけりクラス会後の寄書の文

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集まれば昔の言葉にかへるらし文讀むわれも一人ほゝゑむ

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一九七三年度
特別号(三)

多様性文化主義と日系人の教育理想

ピーツ州リッチモンド市　横山超夫

「人間の価値は、その人の理想の高低によって評価される」といわれます。筆者が、この主題にもとづいて拙文を綴ってみましたのは日系カナダ人一般に対し、この主題に関して問題を提起してみたかったからです。移民としてカナダに渡航して来た者は誰しも一度は真剣に考えてみる問題でありましょう。筆者自身、一九五七年に、留学生としてカナダに渡航し、一九五九年に永住権を取得、次いで一九六四年に市民権を獲得してカナダの市民となりました。「呼寄せ」や「再渡航者」として来たものを除いて、恐らく私は戦後の「移民第一号」ではないでしょうか。

過去十六年を振り返り、はたして私はこの理想像に近いカナダでの生活をしてきたか、ということを反省し、今後の生活の指標を掴んでみたい所存です。

先づカナダの国策である「多様性文化主義」について触れてみたいと思います。

MULTICULTURALISM（多様性文化主義）とは、多数民族が独自の文化的背景を生かし、その文化の上に織り成されていくものでありますが、これと対照的な Melting Pot Culturalism（民族るつぼ主義）という考え方は、アメリカ合衆国に見られるもので、多数民族が同じ「るつぼ」の中で互いに融け合い、一つの文化を創り出していくという考え方です。中国系は、中国人独自の文化的背景を生かし、日系は日本人独特の文化をたずさえてカナダの国造りに貢献するという考え方に對して「民族るつぼ主義」は、構成する民族の数が非常に大きく影響してしばしば少数民族は「長いものには巻かれろ」式に多数民族に呑み込まれ、時には不本意ながら肩身の狭い思いをしなければならないこともあると思います。

それにひき換え、多様性文化主義は、最後まで少数民族の立場や文化的背景が尊重され、多数民族の悪影響を受けることなく、誇りと自信をもってカナダの国造りに参加することが出来ます。この文化主義の中にこそ、わたしたち日系人は本當の生甲斐を見出し得るのではないでしょうか。

しからば、この多様性文化主義の中において日系カナダ人は如何に生きるべきでしょうか。わたしたち日系人は、島国で生れ育ったせいか、いつまでも狭量な島国根性から抜け切れません。それでいて自分には寛大でありながら、他人の欠点を指摘することが好きです。又他人との協調性や融和性に欠けております。けれども又多くの長所も持っております。先づ、勤勉であり、礼節を重んじ、義理人情に厚く、何事もひかえ目で、中庸を尊重し、それ程自己主張の強い民族ではありません。これらの美徳はカナダの国造りに必ずや良きものをもたらし得ると信じます。歴史の浅いカナダでは多くのすぐれた人材を要しております。子弟の教育を重んずる日系人社会から将来必ずや国を指導するような傑出した人物があらわれると信じます。けれども、もし一世が「自分たちの恵まれなかった教育を二世・三世に残して、自分達の達成出来なかった理想を子供を通して成就する」という考え方は、子供を子供のために愛しているのではなく子供を通して自分を愛し、又自己を満足させているのであります。このような教育理念は、明らかに間違いだと思います。

多様性文化主義の中における教育理念は、何とかしてカナダに貢献する様な人物になるようにと願うことではないでしょうか。立身出世主義や拝金主義で子供を教育すべきではありません。

最後に、子孫に「日本語」を残すことの価値について触れてみたいと思います。

「民族るつぼ主義」では一つの民族、一つの言語を目標にしておりますが、「多様性文化主義」では、各民族がそれぞれの言語を残すということを可成り強調しております。したがって、日系カナダ人としてわたしたちが、日本語を子弟に残すことは大きな責任であると思います。

結論として、この恵まれたカナダで生活しているわたしたち日系人は、国策である「多様性文化主義」の意味を正しく把握し、カナダの国造りに輝かしい地歩を築くような理想的な生活態度をもって貢献しようではありませんか。

國策会議に招かれて

在米　加納久憲

一九七三年九月の中旬突然にワシントンの米国務省から立派な招待状が私に宛てて来た。十月十一日ネブラスカ州カーニー市にある州立大学で国貿会議を開き地方の指導者、教育家及び実業家を招いているから、貴下の御出席を希望すると書いてあった。この種の会議を政府は東部の大都会で時折開いているそうだが、人口の少ない中西部ではこれが初めてのようであった。もっともカーニー市は人口二万の小さい町でも、米国の真中でミッドウエイと呼ばれ、桑港まで一七三三マイル、ボストン市まで同じく一七三三マイルある所から会議開催地としては適當と思われる。

どんな資格があって私が選ばれたか解らないが、目下国の内外は多事多端であるから国策を誤まらぬよう、国民の聲を直接に聽こうとしてこの会議を召集したことは確かである。依って私は米国の市民として責任を感じ勇んで出席したのである。

会議のプログラムは第一に中東の問題、第二は極東諸国との関係、第三は麻剤（ナーコティックス）の国際的取締法、第四は一九八〇年迄の七ヵ年に於る国際貿易について、第五は汚染（ポルーション）と各国協力という五つで、国務省の高官が各部門を代表して国策の説明を行ない、我々の質問に答え、我々の述べる批判や意見を聴取していた。一人の高官は、今は国務省勤務であるが支那に生れた人で、大使をしていたそうで賢い人のように見えた。

以上の五つの課題はいずれも重要な問題であるが、私は極東の問題に入った時次のような意見を述べたのである。

「極東が今平和であることは米国、強力な第七艦隊が南支那海や印度洋を警戒しているからで、もしや何かの理由で国防の第一線をハワイまで後退することがあれば、日本には軍備が不充分だし他の国は微力なく、忽ちに極東の全部が共産化される危険がある。倫理道徳の不明瞭な無神論的唯物主義の共産主義者は世界の共産化に暴力武力を使用することを辞さないと公言しているのであるから、それに對應する政策を採らねばならぬ。米国内に近頃孤立主義を叫ぶ者があるから注意を要する。我等が自由であることは平和以上に尊いことを忘れてはならぬ。」

次に私は、来たらんとする七年間に於る国際間の貿易についての意見を次のように語った。

「現時點に於ては欧州の経済共同体（コモン・マーケット）を慶賀すると、大切な国策と思う。近頃西欧諸国の團結が緩んで弱まって来たと聞いているが、欧州各國が経済的に獨立する代りに協力し政治的にも歩調を揃えないと、その隙をついてソ連は西欧を析離するであろう。西欧諸国の共同市場と米国は米国五十州の協同繁栄を見る共存共栄の實を挙げんと努力した為め、米欧共々に完成に協力助けてきたのである。西欧のこの経済団結が成功すれば、必然的に欧州合衆国が出現するであろう。そうすれば今がて東洋アジアもアジア合衆国、アフリカ大陸の諸国にも共存共栄を主とし、アメリカ合衆国が達つ。そして遂には正義・自由・平等・平和の世界国家が実現するのであるから、この遠大にして美しい抱負と希望を抱いて今こそは、まず第一に欧州経済共同体の成功するように賛護すべきである。米国内には欧州の諸国は彼等同志で有無相通じて栄えて、そのため米国の輸出を減じたから、米国の利益にならぬという冷淡なものもいるが、それは近視眼的観測で、欧州諸国が富んで来れば自然高級な米国品を買うようになる。自分の国を富まさんとするならば、他の国も富むように援助するのが要領である。」

正午大学食堂で一同はランチを共にしたが私のテーブルには六人座っていた。私の右隣は弁護士、左の隣には州の議員で、互に自己紹介をした。ちょうどこの日は天候が険悪で雨が時々降った。会議に出席した人は皆熱心な人で遠慮なく意見を交換した。全部で七十人位であったろう。会議は一日だけで五時には閉会した。会場を出ると雨が降っていたので玄関の處でタクシーを待っていると、会議に出た人が交互に私のところに感々きて、貴下の質問はとても好かったとか、国策についての貴下の意見に僕は大賛成だとか、貴下の語をエンジョイしたと称賛してくれた。未知の人がそう云ったのであるから、御世辞ではなかったろうと思われた。私は国民として責任を果したと思って嬉しく思った。この国策会議に列席した人の中で東洋人は私一人であったようだ。

樹海

竹田雅村

樹海の波荒れては日々夕凪げり

大樹蒼鬱として繁茂す目なし

緑葉の深き寂しき朝の冷

万象や寂しく何かが充満す

高山の星が近寄るキャンピング

黛青や裏ひさし重り重る峠

月明に眠れぬ寝袋いずこより

ひそひそと星語が匂うよ夜の寝袋

山の湖

アメリカ　真子

尾をひきて霧角（ホーン）淋しく鳴りなり寂寥をそそる海鳴り黄昏

年頃育ちし娘等の親となりぬ夕暮るる吾子と嫁とは

夕闇に消えては見ゆ蛍火よ風湊かきケープコッドの夏

枠はめ縁綵にそいて針はこぶクイルテングに冬の暮るる

老松からめる蔦の紅をうつして明け行く山の湖